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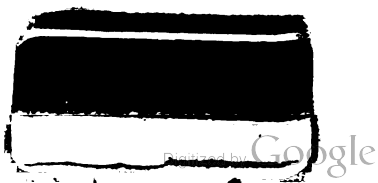
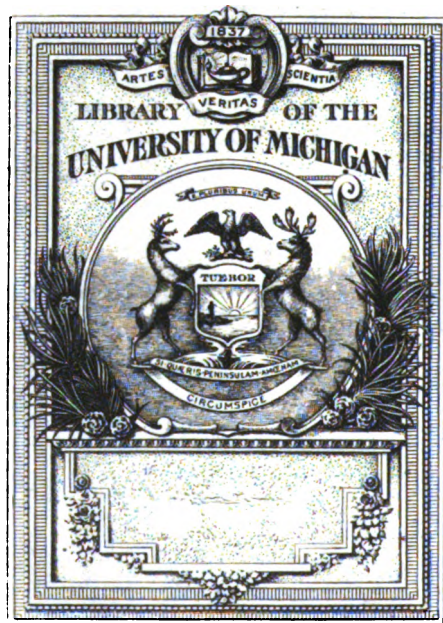
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THE
FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.



VOLUME IV.

BOSTON:
PRINTED BY TUTTLE & DENNETT.
1845.

TO THE
Grand Lodge of Missouri,
WHOSE
ZEAL AND MUNIFICENCE
HAVE ESTABLISHED
The First Masonic College,
FOR THE EDUCATION
OF THE
Sons and Daughters of Indigent Freemasons,
IN THE
Western Hemisphere;
AND THUS
SHED A HALO OF GLORY
AROUND THE NAME OF
Freemasonry in America;
THIS,
THE FOURTH VOLUME OF THE FREEMASONS' MAGAZINE,
IS RESPECTFULLY
DEDICATED.

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Wm. Pearl & Co.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. IV

BY C. W. MOORE.

NO. 1.

"The Masonic is a Society whose liberal principles are founded on the immutable laws of Truth and Justice."—*Washington.*
"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully develops all social and benevolent affections—because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or of social intercourse."—*Lord Durham, late Prov. Grand Master under the Duke of Sussex.*

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LETTERS

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☐ THE Editor of the Freemasons' Magazine, may be found at the office, No. 21 School Street, at 12 o'clock of each day.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. IV.]

BOSTON, NOVEMBER 1, 1844.

[No. 1.

INTRODUCTION.

IN presenting to our readers the first number of the fourth volume of this Magazine, we avail ourselves of the occasion to renew the expression of our acknowledgments for the encouragement and support the work has received.

It has been our aim to give to the Fraternity a periodical, whose literary character should at least reflect no discredit on the Institution, while, as an exclusively Masonic journal, it should prove a source of information and instruction to the Brethren. We have endeavored to present, fairly and distinctly, the true character and beneficent objects of our association; and, as far as possible, to guard it against the misrepresentations of the ignorant and the malevolence of the prejudiced. We have avoided personal controversy with our opponents; but have studiously met their objections by a candid development and free discussion of the broad and imperishable principles on which our Institution is founded. This course we shall continue to pursue until driven from it by occurrences not now anticipated.

The past has been an active and, in many respects, a propitious year for Freemasonry in this country. With perhaps two exceptions, the Lodges have been revived and are in active operation in every State and Territory within the jurisdiction of the United States. A uniform mode of Work has been generally adopted,—the principles and policy of the Institution are better understood; and there is a more general desire for interchange of sentiments and reciprocation of fraternal kindnesses among the Brethren. *There is more of Freemasonry abroad, and less of selfishness.* The members understand each other better, and are more fully conversant with the condition and transactions of the different branches of the great family to which they belong. May we not add, they more correctly appreciate the great benevolent objects of their Fraternity?

That the Magazine has contributed, in some measure, to the attainment of this result, we have the assurances of intelligent Brethren in every section of the country. We may at least, without arrogating for it any undue credit, venture to say, that it has communicated intelligence, as to the condition of the Fraternity in different parts of the world, which could not probably have been obtained from any other source. It has, therefore, done some good in the past : we trust it may continue to do good in the future.

Since first we launched our own highly favored bark on the ocean of experiment, others have been sent abroad to try their fortunes. Some of them were freighted with choice, and others with indifferent cargoes :—some were under the guidance of skilful pilots ; others were less fortunate :—some have continued steadily, and we trust successfully, on their voyage ; others have been stranded and shipwrecked. To the prosperous we tender the hand of fraternal kindness—to the unfortunate, the sympathies of one who has witnessed many similar disasters and well understands the difficulties of successfully navigating the somewhat capricious, but not always unpleasant sea of popular favor.

The utility of well conducted periodicals, in advancing the interests and elevating the character of our Fraternity, cannot now fairly be considered a debatable question. They exist and are encouraged and patronized by the best and wisest of our Brethren, in all countries where Masonry has attained an elevated character and standing among cotemporary Institutions. In England, France and Germany, they hold a high rank in the periodical literature of the day, and are regarded as essential auxiliaries in the economy of the Order. The experience of the last century has confirmed and established their utility. The Rev. Dr. OLIVER,—beyond question the most learned and talented Mason in Europe,—has said, that “those Brethren who are desirous of preventing the spread of Masonic information, are not only unjust to the Fraternity, but they inflict a grievous wound upon the Order.”

“The popularity of Freemasonry,” he adds, “is admitted to be essential to its prosperity. For a century it has been gradually advancing in public opinion, but its progress has been slow and uncertain. Its beauty and usefulness are now becoming more apparent. It is taking its rank amongst the Institutions of the country ; and if it be nourished by the patronage of wealth and talent, it will be placed before mankind as an Order in which the pleasing pursuits of science are blended with morality and virtue on the one hand, and benevolence and charity on the other. And who can be so justly expected to advance its reputation as those who are acquainted with its merits, and entrusted with the direction of its affairs ? The public in general will entertain an indifferent opinion of its purity, if those who occupy the places of authority under its jurisdiction,

display any reluctance to have its merits become the subject of open discussion. It will be an anomaly in the nineteenth century, to hear complaints that the sources of information in any branch of science have been invidiously closed, and their investigation placed under an interdict.

"The dearth of Masonic writers is attributable, in a great degree, to this mistaken principle; and therefore it constitutes a serious charge against Freemasonry as a professed science, that it has contributed so little to the general fund of intelligence by which the present age is distinguished.

"No one, except the Free and Accepted Mason, ever thinks of taking up a book on this forbidden subject for the purpose of increasing his stock of general knowledge. The prejudices of the people have been enlisted against it; and therefore, to the common reader, it is devoid of interest. He feels indifferent about an institution which, he has been led to believe, possesses no claim upon his regard, no excitement for his industry, no merit to reward his application. But if the philosophy of Masonry were made an open subject of illustration and research; if it were fairly brought before the public in a scientific form, it would receive the same attention that is bestowed on every other enquiry, whether in physics or arts, in morality or religion.

"The rulers and governors of Masonry have at different periods, been imbued with a liberal spirit in this particular; and at those seasons the Order has proportionably advanced both in individual utility and popular estimation. They have bestowed a passing glory on the Masonic world, like a beam of light illuminating a darkened atmosphere. The establishment of the Library and Museum, by the Grand Lodge (of England,) a few years ago, is an existing proof of the liberal policy exhibited by the late Grand Master (the Duke of Sussex,) on this important subject.

"The present times are distinguished by a general anxiety to produce a mental edification, and the melioration of society in all its grades. In conformity with this prevailing taste, Freemasonry must and will become a subject of open investigation. And to be justly appreciated it must be perfectly understood. It is evidently the duty of our rulers, therefore, both supreme and subordinate, to use every means at their command to direct the public taste into a legitimate channel; lest their neglect be converted into an argument unfavorable to the existence of the Masonic edifice. It is, however, too securely based to be easily overthrown. But surely it would be better to guide the enquirer into a right path, than by endeavoring to suppress his desire for information, suffer him to stray into devious courses, which may terminate in error and absurdity.

"Thus it is to be presumed that in the highest quarters the opinion is entertained, that the greater facilities are afforded for enquiry, the more likely is the science to maintain its proper dignity of character; while, if

it be encircled with the shades of obscurity, it may, like the mole, blunder on in darkness, and never show its light before men, that they might see its good works, to the glory of Him in whose name it is founded, and whose splendor illuminates its deepest and most sublime mysteries.

"The more fair *VIRTUE*'s seen, the more she charms.
 Safe, plain, and easy, are her artless ways ;
 With face erect, her eyes look straight before ;
 For dauntless is her march, her steps secure.
 Not so pale *FRAUD* ;—now here she turns, now there,
 Still seeking darker shades, secure in none ;
 Looks often back, and wheeling round and round,
 Sinks headlong in the danger she would shun."

To these views of our learned transatlantic Brother, we presume there are few intelligent Masons in this country who will take exception. There may be individual cases, but they are of rare occurrence. A reliance on intuition rather than studious application for knowledge, and a desire to be wise without the labor of acquiring wisdom, seldom make safe counsellors. "There is no royal road to geometry," was the apt remark of a philosopher of the last century. It is equally true of Freemasonry. The time is passed when a merely mechanical knowledge of the Masonic ritual is alone to distinguish the "rulers and governors" of the Fraternity. They must be able to give reasons for what they teach, or their teachings will pass away as the winds that blow. The Institution is to be tried and judged as well by the intelligence as the characters of its members. It should, therefore, be our endeavor to elevate both ; and we respectfully submit, that whatever tends to this result is worthy of the encouragement and support of our "ancient Brotherhood."

We have frequently been called on, and perhaps have more frequently taken occasion, to discuss important questions in Masonic Jurisprudence. Our opinions have been freely and frankly given. We have not sought to sustain or favor the particular views of any through friendship ; and, if we may rely on the teachings of our own heart, we have in no one instance been influenced by prejudice or a too tenacious attachment to pre-opinions hastily advanced. We have differed on essential matters from esteemed and intelligent Brethren ; but have never failed to give reasons for our difference and authority for our facts. Of the correctness of these opinions and the validity of our reasoning, the Brethren are the only proper judges. We regard discussions of the character here alluded to, as among the most interesting, and perhaps the most important, of our editorial labors. We shall continue them, as occasion may require.

With these introductory remarks, we set forth on the duties of another year, trusting to a beneficent Providence for the wisdom and direction requisite to a successful prosecution of our labors.

Boston, Nov. 1, 1844.

PHYSICAL QUALIFICATIONS OF CANDIDATES. FREE ADMISSION OF CLERGYMEN.

THE following communication is from an intelligent and valued correspondent, and we take great pleasure in giving it a place in our pages. The inquiry is one of considerable interest, and in respect to which there is a diversity of opinion among Brethren well read in the Constitutions of the Order :

Eureka, Masonic Hall, Richland, Miss., Aug. 23, 1844.

Comp. C. W. MOORE, Boston, Mass. :

You will readily excuse the liberty of this letter, as the object of it is to elicit from your able pen an analysis of Section 4, of Masonic Constitutions—relating to prerequisite qualifications of candidates.

I find sufficiency of evidence to satisfy my mind on the subject, contained in Magazine, Vol. 2, page 36; also, on p. 56, (Art. 58,) is found a regulation of the Grand Lodge of Kentucky, nearly to the point. Others differing, however, has induced this inquiry, viz :

A Minister of the Gospel, endowed with all the prerequisites referred to in Sec. 4, of the old Constitutions, save that of the sense of vision, (which not being such as would prevent him from receiving the necessary instruction,) petitioned Lodge No. 24, through his friend, who, fearing the result, owing to Constitutional objections, or otherwise, withdrew the same, before it was referred to a Committee. Sometime subsequently to this period, another petition is presented to — Lodge, No. 17; which Lodge takes a favorable action, and in accordance therewith confers the first degree; the friend of candidate withdraws application for second degree, apprehending Constitutional, or other objection,—candidate by his friend procures certificate of good standing, of course, to the degree to which he is admitted. Candidate desires to advance, and petitions Eureka Lodge, for this privilege. How is it? The sense alluded to seems indispensable, (if we were not primarily speculative,) to the performance of an imperative rule. It is said, however, that a previous rule is quite as imperative. Not so—because the previous rule depends on pecuniary contingency, while the other would demand physical or manual interposition, at once of grave and solemn importance. Forgive me for intruding other opinions, when your own is asked for. My sole object was to let you see the pivot on which the discussion turns. This forms the sole objection, if this be tangible. Most gladly would he be received if this point was settled, for the Rev. Brother sustains a character without blemish.

I advised a favorable action under a rule, that he stand suspended until the session of the Grand Lodge of Mississippi, when the Constitutional objection could be settled. Your views would greatly contribute to such a result.

One more question, if you please. What rule is found for gratuitously honoring Ministers of the Gospel with our privileges, beyond courtesy? or do you so conform in old Massachusetts? It is a general rule in this State, I believe, but I have seen no authority for it. I clearly believe that they should, at least, conform to Grand Lodge tax on subordinates, as well as monthly dues to subordinate Lodges. What do you think of it? J. J. D.

The regulation referred to by our correspondent is undoubtedly of great antiquity, and is probably one of the original Constitutions collected and preserved by the assemblage of Masons held at York, in the early part of the tenth century. It provides, that every candidate for the mysteries of Masonry, shall be "free born, of mature and discreet age, of good report, of sufficient natural endowments, and the senses of a man, with an estate

office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft." It further declares, that he "must also be upright in body, not deformed or dismembered, at the time of making, but of hale and entire limbs."

A similar regulation was adopted at a general assembly of Masons, held at London, in 1663—at which time the Earl of St. Alban's was elected Grand Master, and Sir Christopher Wren, the architect, Junior Grand Warden. It was in the following terms :

"2. That no person hereafter shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land."

Taking these regulations as they stand, and interpreting them literally, there can be no doubt as to the physical qualifications of a candidate for admission to the honors of Masonry. They were adopted at a time when the Fraternity was almost exclusively an operative association. The admission of the deformed and maimed, who were disqualified for manual labor, was therefore to be guarded against, as a practice tending not only to embarrass the Brotherhood, but to lessen their ability to afford pecuniary relief to such of their fellows as from sickness, or the occurrence of any of those accidents peculiar to their occupation, might require it. The regulation may then have been wise and salutary. Is it so at the present time ? The Institution has ceased to be operative, and has become a purely speculative, or moral and benevolent Fraternity. It is not now so essential that the candidate be of "hale and entire limbs," if he be of "good report, of sufficient natural endowments," and have "some visible way of acquiring an honest livelihood." But where rests the authority to change the regulation ? If it exists, we would not exercise it. We would preserve the landmarks set up by our fathers, as a sacred legacy. But does it necessarily follow that to do this, we must be bound by the letter, without regard to the spirit of the regulation, or the changes wrought by time in the character and objects of the Institution ? A regulation adopted during the reign of James II., provides, "That no fellowe goe into the town by night, except he have a fellowe with him, who may bear him record that he was in an honest place." We take it for granted that it will not be deemed expedient that the letter of this regulation should now be enforced. It was undoubtedly originally a wise and salutary provision. The spirit of it is, that a Mason should walk uprightly in his vocation, avoiding all evil company and licentious habits. This is retained and inculcated by the present regulations and charges. A literal construction of it would now be considered an absurdity. Do we not, therefore, do all that can reasonably be required of us, if we regard the spirit of regulations, the letter of which has, by necessary and unavoidable circumstances, become obsolete and impracticable ?

Let us apply this reasoning to the regulation under consideration. We have seen that one of the objects proposed by it, was to protect the Institution against the embarrassment and injurious effects which must necessarily follow the admission of persons, *having no visible means of acquiring an honest livelihood, or ability to work in their Craft.* And here the question arises, whether the spirit of this regulation is impaired by the admission of a candidate possessed of "visible means of acquiring an honest livelihood," and in all respects capable of "working in his Craft," but who is laboring under a personal deformity? If the deformity be not such as to disqualify him for receiving the necessary instructions, the true intent of the regulation, in our opinion, remains unimpaired; and we believe this construction to be sustained and sanctioned by the usages of the Fraternity for the last century. In the book of ancient Constitutions published in England in 1754, which is a reprint of that of 1721—the first ever published—we find a corresponding regulation in the following terms:

"No Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, or of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due time."*

This, in our opinion, sustains the construction, that where the deformity, or personal defect, does not amount to inability to obtain an "honest livelihood," it does not operate as a bar against admission to the privileges of the Institution. The regulation was evidently designed to protect the Order against those whose connection with it would be an encumbrance on its charities. If this design be realized, we conceive that the true intention of the regulation is preserved, and the end proposed by it accomplished. We cannot believe that it was ever intended to operate to the exclusion of worthy men, capable of providing for themselves and of contributing to the necessities of the unfortunate, for no better reason than that they are not in all respects whole and perfect as other men. Were it essential to the argument, numberless instances might be cited of the acceptance of candidates deficient in the required physical qualifications. Every country furnishes them,—our daily observation witnesses them. Many thousands of persons have in all ages been admitted to the Order, who were not operatives, and who, from their education and habits of life, were as incapable of using mechanical tools, as though they had been deformed or crippled. Does not this fact prove that there has always been a distinction made between those who were received as apprentices, with a view to become in due time operative Masons, and those

*Section 4th, page 149.

who were admitted, having no such intention, and were not, therefore, required to serve the usual seven years' apprenticeship? * Is it not fairly and logically deducible from these premises, that the particular clause of the regulation under consideration, was specially and exclusively designed for the government of the operative branch of the Order? If so, are we required to enforce its rigid observance, now that the Institution has lost its operative character and become a purely speculative, or moral and benevolent Fraternity?

The present regulation of the Grand Lodge of England is, "that every candidate must be a free man, and his own master, and, at the time of his initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or other of them."† Possessing these qualifications, with a good character, and acknowledging the existence of a superintending Providence, nothing more is required of him.

The following from the Constitutions of the Grand Lodge of Massachusetts, is to the purpose, and in our view of the matter, covers the whole ground :

Art. 3. Sec. 4. By the ancient regulations, the physical deformity of an individual operates as a bar to his admission into the Fraternity. But in view of the fact, that this regulation was adopted for the government of the Craft, at a period when they united the character of *operative* with that of *speculative* Masons, this Grand Lodge, in common, it is believed, with most of her sister Grand Lodges in this country and in Europe, has authorised such a construction of the regulation, as that, where the deformity does not amount to an inability honestly to acquire the means of subsistence, it constitutes no hindrance to Initiation.

The regulation of the Grand Lodge of Kentucky, referred to by our correspondent, is as follows :

"Art. 58. When the deformity of a candidate for Initiation is not such as to prevent him from being instructed in the arts and mysteries of Freemasonry, his admission will not be an infringement upon the landmarks, but will be perfectly consistent with the spirit of our Institution."

Our correspondent can best determine whether the particular case stated by him, comes within the rule as above defined.

In respect to the gratuitous admission of clergymen, we have but few words to say. There is no specific constitutional regulation on the subject. It is entirely a local matter, to be settled by each Grand Lodge for the government of the Lodges within its own jurisdiction. The practice in this country is not uniform. In Massachusetts, they were formerly admitted without charge; but the Grand Lodge a few years since thought proper to change the regulation, and they now, in this respect, stand on an equality with other citizens.

*"No Master nor fellow shall take no apprentice for less than seven years."—*Book of Constitutions, Art. 7.*

†English Constitutions, page 65, Sec. 3.

HISTORY OF INITIATION.

COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES
AND DISCIPLINE, OF ALL THE

SECRET AND MYSTERIOUS INSTITUTIONS

OF

THE ANCIENT WORLD.

NUMBER I.

AGREEABLY to promise, we herewith present our readers with the first of a series of Twelve Numbers on the **HISTORY OF INITIATION**. In the preparation of them we shall claim no credit for originality. For the materials of which they will be composed, we shall be almost exclusively indebted to the indefatigable labors and deep researches of our learned friend and Brother, the Rev. GEORGE OLIVER, of England. We make this general acknowledgment at this time, in order to avoid the necessity of a too frequent reference to authorities hereafter; believing that the reputation of the learned Brother named, will be a sufficient guaranty for the entire accuracy of the historical statements adduced. Whenever new matter is introduced, the authorities will be carefully cited.

Initiation may be traced to a period of the most remote antiquity. In the infancy of the world the ceremonies would be few and unostentatious, and consist perhaps, like that of admission into Christianity, of a simple lustration, conferred alike on all, in the hope that all would practise the social duties of benevolence and good will to man, and unsophisticated devotion to God. It was after the stream of iniquity had inundated the world, and bad men had converted a sacred institution into ridicule, from its simplicity and easiness of access, that some discrimination became necessary, and the rites assumed a higher and more imposing form. The distinguished few who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution which afforded the high advantage of a select society, and kept at an unapproachable distance, the profane scoffer, from whose presence their pure devotions and social converse would be polluted by impiety, or interrupted by contumelious language or unholy mirth. To prevent such intrusion, therefore, the rites of initiation would become progressively more complicated, and some distinctive *tokens* would be adopted as infallible tests to separate the pious worshipper from the licentious worldling; and enable the former to detect with unerring certainty the truth or falsehood of any pretensions to a fraternity with the faithful followers of the true God. Their ordinary employment was in the noble improvements of human nature, literature, and true religion, the knowledge or contemplation of God and his wisdom in making, ordering, and governing the world; together with the study of the motions of the heavenly bodies, and the sciences of astronomy and geometry therein employed; which are the noblest studies, and suppose or involve some skill in Letters, first used in writing and in numbering. The study of Astronomy was indeed a favorite pursuit with the pious race who flourished before the deluge, and from its sublimity would doubtless be one of the Sciences inculcated on the initiated. Whether it led to the practice of the Sabeian, superstition is matter of conjecture;

but we have no reason to believe that it produced any superstitious rites bearing a characteristic similar to the polluted Mysteries of the postdiluvians. Such was Initiation in these primeval ages, and thus it passed through the hands of the antediluvian patriarchs unalloyed by any innovations which might tend to vitiate its benefits, or circumscribe its blessings.

But after the flood, the altar of Darkness was arrayed against the altar of Light; the patriarchal ordinances were perverted; the rites of Buddha were engrafted on the pure ceremonies of the Masonic ritual, and the plains of Shinar resounded with the frantic yellings of the rebellious Cuthites. By subsequent corruptions, the arkite rites thus boldly introduced, at length assumed the more complex form of Brahmenism, and were at length solemnized with such splendor of ceremonial pomp and imposing magnificence of decoration, that they excited universal notice, and their peculiar symbols were introduced into the celestial sphere. The apostacy was attractive, and the spurious initiations succeeded almost perfectly in extinguishing the unassuming blaze of truth, which is now denominated Masonry, supported only by the unpopular recommendations of silent devotion to God and unoffending simplicity to man; accompanied by a life which shrunk from the ostentatious expressions of public applause, without any distinctions in this world, but such as emanate from piety and virtue. At the dispersion, the impious architects of Babel travelled into distant countries, each tribe under its ostensible leader, bearing the sacred Ark of the favorite deity, under whose protection they penetrated into unknown climes without dread or dismay. The surreptitious initiations of idolatrous observance swept through the world with the force and vigor of a mighty whirlwind, involving nation after nation in their gigantic focus, until they literally covered the earth as the waters cover the sea. They sprang up in the East like some insignificant plant, but grew and enlarged with such prodigious rapidity and strength, that soon their vigorous branches spread from east to west, from north to south. The continent of Asia was pervaded in every part of its vast and spacious surface; the shores of Africa basked under their shade, and disseminated their abominations; they imparted activity to the adventurous designs of the Phenician merchants, and gave distinction to the Greek and Roman name; the distant isles of Britain and Hibernia, the cold and inhospitable regions of Scandinavia and Iceland, alike yielded subserviency to their imperious sway; and even the distant and unknown colonies which peopled the woods and forests of the new world, felt and acknowledged their utility in enslaving and reducing to abject submission the savage nature of their fierce inhabitants.

Meanwhile the true Light of Masonry glimmered in the socket;—feebly and more feebly were its beams emitted as the overpowering domination of its earth-born adversary made all nations and people and languages bend before it, until the flickerings of the dying flame gave portentous intimation of its approaching decay; and nought earthly could have saved it from utter extinction, if, at the critical moment when its departing light made a last expiring effort for renewed existence, it had not been reinvigorated by the Essenes, a well-intentioned sect of people amongst the Jews, who took charge of the forsaken institution, cherished it in their bosom, until its rays of light once more began to illuminate the surrounding darkness; and it thence continued to enlighten a narrow and re-

stricted path, terminating however in the broad and glorious blaze of splendor that dissipated the unholy shades of idolatry in the person of Jesus Christ.

Long, long antecedent to the time when this benevolent dispensation was promulgated which brought life and immortality to light, and clearly revealed those important truths which the metaphysical reasonings of heathen philosophy could never fathom, were the practices exhibited which form the subject of these articles. In those distant times, and amongst the people who had renounced the homage which the creature owes to the Creator, the rites of initiation were so indispensable, that no one could rise to any degree of celebrity in the religious or political institutions of polytheism, but by passing through this preliminary form; it was the only avenue to honor, wealth, or fame; and the peculiar blessings of immortality were restricted to those alone, who had borne without shrinking or complaint, the privations and actual terrors of this rigorous ordeal. To despise the Mysteries, or to omit the process of initiation, were to relinquish all the title to preferment; and even the comforts and charms of domestic life were scarcely attainable without this indispensable qualification, which was supposed to restore the fallen soul to its original state of perfection; for the uninitiated person was virtually an outcast from society, an eternal object of suspicious jealousy and almost without the pale of legal protection.

Initiation involved all the profuse and complicated mechanism of heathen mythology; and many of the political and domestic customs of antiquity may be traced to the same inexhaustible and prolific source. It was considered to be a mystical death, or oblivion of all the stains and imperfections of a corrupted and an evil life, as well as a descent into hell, where every pollution was purged by lustrations of *fire and water*; and the perfect Epoptes was then said to be regenerated or new born, restored to a renovated existence of life, light, and purity, and placed under the divine protection. This was a figurative representation of the descent of Noah into the Ark, which was a place of refuge from a punishment inflicted on the sins with which the old world was stained. Here he remained in darkness and solitude, impressed with feelings of horror and apprehension, not unaptly termed *death*, until the earth had been purified by a general lustration; and then with the seven just persons who were incarcerated with him, he emerged into the light and hope of a new and perfect world on which the favor of heaven once more smiled, as it did on the first created man in the garden of Eden. The candidate, at his initiation, was a representative of the patriarch during his erratic voyage and subsequent delivery from destruction. Like Noah, he beheld in a figurative manner, the uncontrolled license of the iron age, the vicious anarchy and lawless contentions of the impious race before the flood, under the despotic sway of their prince Ophion, furious as wild and ravenous beasts contending for their prey;—like Noah, he descended into Hades, or the Ark, a place of solitude and darkness, and here in safety he heard the dissolution of the world, the rush of waters, the dismemberment of the rocks and mountains, the bitter cries and shrieks of the despairing race of sinners in the agonies of remorse and death;—like Noah, he passed unharmed through the purifying element; and being thus regenerated, like the deluvian patriarch he emerged into a new life of purity and perfection, and rejoiced in the distinction which, he was taught to believe, his piety had conferred.

A new language, mysterious and symbolical, was adapted to these celebrations; and a system of hieroglyphics, legible only to the initiated, placed the learning, the morality, and the politics of every nation decidedly out of the reach of popular acquirement, as if they had been incased in a rock of adamant. And the jealousy of the hierophants, or the dispensers of these Mysteries, became at length so strongly excited, that, trembling for their Secret, they subsequently invented a new hieroglyphic or sacred symbolical character and language, which was exclusively appropriated to the highest Degree of their Order; in which it is probable that nearly the same symbolical *characters* were made use of, but the hidden meaning attached to each was entirely changed;* so that even those who had been initiated into the preliminary Degrees, and made acquainted with the common *curiologic* and *tropical* hieroglyphics, were as completely ignorant of the nature and secrets of the ineffable degrees, to which but few were admitted, as the uninitiated themselves.†

The places of initiation were contrived with much art and ingenuity, and the accompanying machinery with which they were fitted up, was calculated to excite, in its most elevated form, every passion and affection of the mind. Thus the hierophant could rouse the feelings of horror and alarm; light up the fire of devotion, or administer fuel to the flame of terror and dismay; and when the soul had attained its highest climax of shuddering apprehension, he was furnished with the means of soothing it to peace by phantasmagoric visions of flowery meads, purling streams of water, and all the tranquil scenery of nature in its most engaging form, accompanied with strains of heavenly music, the figurative harmony of the spheres. These places were indifferently a pyramid,‡ a pagoda, or a labyrinth, furnished with vaulted rooms, extensive wings connected by open

*So effectually was the meaning of these hieroglyphics hidden from all but the distinguished few, that in process of time the interpretation was entirely lost. At the invasion of Cambyzes, it was but imperfectly understood; and in the time of Alexander the Macedonian, none could be found to shew the meaning of, or design anew, a hieroglyphical inscription.

†Thus, if in the common hieroglyphic, a hawk signified *the human soul*, in the sacred hieroglyphic it would stand for *Expedition*; and thus essentially would the signification of every particular emblem be altered.

‡The pyramids were doubtless erected very soon after the dispersion, as copies of the great phallic tower on the plain of Shinar; and as the latter was designed for initiation, so were the former. We are told by an acute observer, that the second pyramid has two elaborate pieces of cavern architecture attached to the north and west sides, thirty feet in depth, and fourteen hundred feet in length, hewn out of the solid rock on which the pyramid rests; and hollowed into an extensive range of apartments. The entrance is narrow, and the construction of the cells intricate, all involved in darkness, and many of them closed up with an accumulation of dust and rubbish. They had a communication with the interior of the pyramid, which cannot now be discovered, as many of the cells are entirely choked up; (Greaves. *Pyram.* vol. ii. p. 34.) and it may be added, that perhaps the only entrance was from the caverns beneath, into which the egress from the pyramid was by a shaft or well; for we know that pits or wells were occasionally used in the mysteries, (Fab. *Pag. Idol.* vol. iii. p. 187. *Maur. Int.* vol. v. p. 1061.) and a well did actually exist in the pyramid, the use of which is otherwise unknown. "At the extremity of one of the passages," says Sir R. Wilson, "is a well, the depth of which was never ascertained." (Vid. also Pococke's *Descrip. of the East.* vol. i. p. 243.) Mr. Greaves thinks that these apartments were for the priests to lodge in; but independently of the consideration that such extensive excavations would never have been made out of the hard rock with the chisel for mere dwellings, when buildings on the surface would have been erected at one hundredth part of the labor and expence, it is clear from the internal construction of these spacious caverns, that they were intended to contain the apparatus of initiation into the mysteries, and were exclusively devoted to this important purpose.

and spacious galleries, multitudes of secret vaults and dungeons, and vistas terminating in adyta, which were adorned with mysterious symbols carved on the walls and pillars, in every one of which was enfolded some philosophical or moral truth. Sometimes the place of initiation was constructed in a small island in the centre of a lake; a hollow cavern natural or artificial, with sounding domes, tortuous passages, narrow orifices, and spacious sacelli; and of such magnitude as to contain a numerous assembly of persons. In all practicable instances, they were constructed within the recesses of a consecrated grove, which, in the torrid regions of the east, conveyed the united advantages of secrecy and shade; and to inspire a still greater veneration they were popularly denominated *Tombs*, or places of sepulture.*

SKETCH OF THE TRAVELLING FREEMASONS OF THE MIDDLE AGES

By ALBERT G. MACKAY, M. D., Grand Secretary of the G. L. of South Carolina.

THOUGH our Brethren generally have a very accurate notion of the state of the Order at the time of the building of King Solomon's Temple, and of course are or ought to be acquainted with its progress since it has been modelled in its present organization, its history during the intermediate period, has not been as much attended to by Masonic students as its interest or its importance demands. There is indeed no portion of our annals so worthy of investigation as that which is embraced by the middle ages of Christendom, when the whole of Europe was perambulated by our Brethren in associations of travelling artizans under the name of "Free and Accepted Masons," for the exclusive purpose of erecting religious edifices. There is not a country of Europe, which does not at this day contain honorable evidences of the skill and industry of our Masonic ancestors. I therefore propose, in the present paper, to give a brief sketch of the origin, the progress and the character of these travelling architects.

Clavel, in his "*Histoire Pittoresque de la Franc Maçonnerie*," has traced the organization of these associations to the "*collegia artificum*," or colleges of artizans, which were instituted at Rome by Numa, in the year B. C. 714, and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned.

That association existed in Rome in the time of the Emperors. They were endowed with certain privileges peculiar to themselves, such as a government by their own statutes, the power of making contracts as a corporation, and an immunity from taxation. Their meetings were held in private, like the esoteric schools of the philosophers. Their presiding officers were called "*magistri*." They were divided into three classes corresponding with the three Degrees of Freemasonry, and they admitted into their ranks as honorary members, persons who were not by profession operative Masons. Finally, they used a symbolic

*Jul. Firm. de. error. p. 4. Diod. Bibl. p. 194. Hence were the pyramids of Egypt accounted to be Tombs.

language drawn from the implements of Masonry, and they were in possession of a secret mode of recognition.

In time, the "*collegia artificum*" became the repository of all the rites which were brought to Rome from foreign countries, and thus we may suppose the Hebrew mysteries, or Temple Masonry, to have been introduced into that country. This supposition may derive some support from the fact, that in the time of Julius Cæsar, the Jews were first permitted to open their synagogues and worship the God of their fathers, without restraint at Rome,—a toleration for which they were probably indebted to their fraternization with the members of the college of artificers; and in the reign of Augustus, many of the Roman Knights embraced Judaism and publicly observed the Sabbath.

These "*sodalitates*," or fraternities, began upon the invasion of the barbarians to decline in numbers, in respectability and power. But on the conversion of the whole empire, they or others of a similar character, began again to flourish. The priests of the Christian Church, became their patrons, and under their guidance they began to devote themselves to the building of churches and monasteries. In the tenth century, they were established as a free guild or corporation in Lombardy. The most celebrated of these corporations in Italy was that of Como, and the name of "*Magistri Comacini*," or masters of Como, became at length, says Muratori, the generic name for all the associations of architects.

From Lombardy, which they soon filled with religious edifices, they passed beyond the Alps, into all the countries, where Christianity, but recently established, required the erection of churches. The Popes encouraged their designs, and more than one Bull was despatched, conferring on them privileges of the most extensive character. A monopoly was granted to them for the erection of all religious edifices; they were declared independent of the sovereigns in whose dominions they might be temporarily residing, and subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all kinds of taxation, and no Mason not belonging to their association was permitted to compete with or oppose them in the pursuit of employment. And in one of the papal decrees on the subject of these artizans, the supreme Pontiff declares, that these regulations have been made "after the example of Hiram, King of Tyre, when he sent artizans to King Solomon for the purpose of building the Temple of Jerusalem."

After filling the continent with cathedrals, parochial churches and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been laboring, they passed over into England, and there introduced their peculiar style of building. Thence they travelled to Scotland, and there have rendered their existence ever memorable by establishing in the parish of Kilwinning, where they were erecting an abbey, the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge of Scotland to the present day.

The government of these fraternities, wherever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or as they were termed Lodges, in the vicinity, in which they resided for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over

every ten men was placed a warden, who paid them their wages and took care that there should be no needless expenditure of materials and no careless loss of implements. Over the whole a surveyor or master, called in their old documents, "magister," presided and directed the general labor.

The abbe GRANDIDIER, in a letter at the end of the Marquis Luchet's "*Essai sur les Illumines*," has quoted from the ancient register of the Masons of Strasburg, the regulations of the association which built the splendid cathedral of that city. I have not been successful in my efforts to obtain a sight of the original work, but the elaborate treatise of Clavel furnishes us with the most prominent details of all that Grandidier has preserved. The Cathedral of Strasburg was commenced in the year 1277, under the direction of Hervin de Steinbach. The Masons who under his supervision were engaged in the construction of this noblest specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen and Apprentices. The place where they assembled was called a "hutte," a German word equivalent to our English term, Lodge. They employed the implements of Masonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting into their ranks many eminent persons who were not operative Masons by profession.

The Fraternity of Strasburg became celebrated throughout Germany; their superiority was acknowledged by the kindred associations, and they in time received the appellation of the "haupt hutte" or Grand Lodge, and exercised supremacy over the *huten* of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several Lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an act of union, declaring the Chief of the Strasburg cathedral the only and perpetual Grand Master of the General Fraternity of Freemasons of Germany.

Similar institutions existed in France and in Switzerland. In the latter country the Grand Lodge was established originally at Berne, about the middle of the 15th century, during the construction of the Cathedral of that place, but in 1502 it was transferred to Zurich.

The details of the proceedings of the travelling Freemasons in England, are more familiar as well as more interesting to us. They entered that kingdom at an early period. We have already seen that their organization in Italy, as a free guild, took place early in the 10th century, and we know from undoubted documents, that Prince Edwin assembled the English Masons at York, in 926, when the first English Grand Lodge was constituted. It is from this general assembly of our ancestors at York, that all the existing constitutions of our English and American Lodges derive their authority. From that period the Fraternity with various intermissions continued to pursue their labors, and constructed many edifices which still remain as monuments of their skill as workmen and their taste as architects. Kings, in many instances, became their patrons, and their labors were superintended by powerful noblemen and eminent prelates, who for this purpose were admitted as members of the Fraternity. Many of the old charges for the better government of their Lodges have been preserved and are still to be found in our books of Constitutions, every line of which indicates that they were

originally drawn up for associations strictly and exclusively operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important peculiarities.

In the first place, they were strictly ecclesiastical in their character. The Pope, the Supreme Pontiff of the Church, was their patron and protector. They were supported and encouraged by Bishops and Abbots, and hence their chief employment appears to have been in the construction of religious edifices. Like their ancestors, who were engaged in the erection of the magnificent Temple of Jerusalem, they devoted themselves to labor for the "House of the Lord." Masonry was then, as it had been before and has ever been since, intimately connected with religion.

They were originally all operatives. But the artizans of that period were not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive and whose cultivated taste might adorn the plans which they by their practical skill were to carry into effect. Hence the germ of that speculative Masonry which once dividing the character of the fraternity with the operative, now completely occupies it, to the entire exclusion of the latter.

But, lastly, from the circumstance of their union and concert, arose a uniformity of design in all the public buildings of that period—a uniformity so remarkable as to find its explanation only in the fact that their construction was committed throughout the whole of Europe, if not always to the same individuals, at least to members of the same association. The remarks of Mr. Hope on this subject, in his "History of Architecture," (p. 239,) are well worthy of perusal. "The architects of all the sacred edifices of the Latin Church, wherever such arose,—North, South, East or West—thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their construction by the same principles of propriety and taste; kept up with each other in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new Church or new monastery might be erected, it resembled all those raised at the same period in every place, however distant from it, as much as if both had been built in the same place by the same artist. For instance, we find at particular epochs, Churches as far distant from each other as the North of Scotland and the South of Italy, to be minutely similar in all the essential characteristics."

In conclusion, we may remark with some pride as their descendants, that the world is indebted to this association for the introduction of the Gothic, or as it has lately been denominated, the pointed style of architecture. This style, so different from the Greek or Roman orders, whose pointed arches and minute tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admiration of the spectator, has been universally acknowledged to be the invention of the Travelling Freemasons of the Middle Ages.

Charleston, S. C. Oct. 7, 1844.

ANECDOTE OF CAPTAIN CHAPIN SAMPSON, OF WEST GARDNER, MAINE.

FRIEND MOORE:—

IN your Magazine for August last, you gave an "Interesting Anecdote," of favors received from a Freemason, by a Brother, under very peculiar circumstances. Allow me to relate an Anecdote, the particulars of which I received from the Brother who was kindly relieved when there was no hope of human aid.

In the year 1795, the ship Betsy, which belonged to William H. Boardman, Esq., a distinguished merchant, of Boston, sailed from this port. The ship was commanded by Captain Chapin Sampson, who is now eighty years of age, and is living in West Gardner, Maine. He has still "a sound mind in a sound body." He was entered an Apprentice Mason, in Liverpool, England, August 15, 1793. Was made a Royal Arch Mason in June, 1801. His Royal Arch Diploma is endorsed, "Ancient Lodge, No. 25. B. Thornton,—Z.—Liverpool, 11th June, 1801."

His ship was taken off Malaga, by a Tripolitan Xebec, and the vessel and all on board carried into Tripoli. Here Captain Sampson and his crew were stripped of their clothing, except a slight bit of cotton about their waists. Being the first American carried into Tripoli, he and his men were driven through the city chained, and were pelted by every offensive missile. He was then thrown into a dungeon, where he was kept a number of days. After that, he was taken out, and was set to work taking the cargo out of his ship. While Captain Sampson was engaged in this business, a Tripolitan officer, called Hassan Bey, and sustaining a high official station in Tripoli, made himself known as a Freemason. He said that he should do for him all in his power, but that if it were known he favored him, even his own life might be the forfeit. Captain Sampson was soon liberated, was clothed, and furnished with many comparative comforts. An opportunity of releasing him was found, and when he was about leaving Tripoli, Hassan Bey, still mindful of his Masonic duties, made him many presents. This worthy Tripolitan and faithful Brother, was, as he said, made a Freemason in France.

A few years ago, the malignant sirocco of Antimasonry swept over this part of the country, and Captain Sampson was assailed with rancorous bitterness, because he would not yield to the fierce demands of the enemies of his Order, and bow down before the tempest. He was too honest a man, and too faithful a Mason, to violate his obligations or yield one inch to the requirements of his opposers. *He carried his colors at his mast head*, and there they still are.

When he shall be summoned from this world to another, he will be supported by his conscious rectitude. May the stone which shall mark his last resting place bear his best eulogium: *Here lies the body of an honest man.*

Yours, Fraternally,

THOMAS POWER.

Boston, Oct. 1844.

THE PHYSICAL BENEFITS OF MASONRY.

BY BR. JOSEPH R. CHANDLER.

[From an Address delivered before one of the Lodges in Philadelphia.]

Nor long since a constable of our city was instructed by a large property holder, to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery which he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying by her manner the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone—utterly alone—friendless—helpless—destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me that if I should ever be in distress, I might make this available"—and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skilful eye he examined the emblem consecrated to charity, as a token of brotherly affection. The officer was a Mason, he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergyman, "is the landlord?" and the constable informed him.

"Ah!" said the clergyman, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind hearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits which they had enjoyed through Masonry. What a reaction in the feelings of that destitute mother and her children! but how much more exquisite—how beyond all price and all appreciation must have been the delight of the clergyman and the officer! True Masonry, my Brethren, affords to its children the rich luxury of doing good. The tears of grateful joy which the widow shed were made brilliant by the smiles of her relieved children, and became jewels of Masonry, whose price is above rubies. How lovely, how exalted is the charity which has such objects; it elevates its exercisers to a participation of labor with Him who is the Father of the fatherless, and the widow's God and guide.

Abroad, too, the great spirit of good which pervades our Craft and sanctifies its principles is found operative for the advantage of its members, and through them productive of good to society. Not here alone, within the circle which includes so many Brethren, do we seek for and find the good effects of Freemasonry; not alone in the crowded haunts of business, where Lodges are easily formed and kept alive by the continued influx of citizens and strangers—but wherever the solitary foot of a Mason is planted, wherever one Masonic heart beats, there is the influence of our Order, there is the attractive principle, that brings within its warmth and invites to kindly reciprocation every sufferer that Providence throws upon the rights and claims of our Craft. Wherever a Mason is found—whether upon the giddy heights of the Appenines, on the scorching desert of Arabia, or

on the stormy Capes of the northern seas—there benevolence has an advocate and an exponent; there she recognizes the sign, the ear is open to the sound, and the hand prompt to extend the duties of Freemasonry.

It was in a tempestuous portion of the year 1790, that a large ship, which was making a slow progress up the Baltic sea, found itself suddenly wrapt in one of those wild gales that came down from the mountain gaps, sacrificing nearly all that stood in its course, and

“Reared up the Baltic to a foaming fury.”

In this situation, after gallant resistance to the tempest, the overladen vessel succumbed, and man after man was swept from the deck, and carried onward “down the wind,” to be dashed upon the rocks of a lee-shore, or to be buried fathoms below the stormy surface. When at length the vessel struck upon the shelving shore, towards which she had drifted, the remaining portion of the crew lashed themselves to the spars, and awaited the surge that should wash them from the deck; it came booming onward: of the few that had been spared thus far, one only—the master of the vessel—reached the land. He reached it exhausted—inanimate; his first recognition was the kindly care of a friend, in the chamber of a sordid hovel—a chamber whose darkness was dispelled by the light of friendship, and where pains were assuaged by the attention of one pledged to help, aid, and assist.

The first word of the sufferer was responded to by the kindly voice of a Mason; unintelligible, indeed, excepting in the language of Masonry. Distance of birth and variety of profession constituted no bar to their humanity. The utter ignorance of each—of the other’s vernacular language—hindered not the delightful communion. A little jewel that rested on the bosom of the shipwrecked mariner denoted his Masonic character:—kindness, fraternal goodness, and love, were the glorious response; and when the watchful and untiring benevolence of the Swedish Mason had raised up the sufferer from the bed of pain and suffering, true Masonic charity supplied his purse with the means of procuring passage to London, whence a return to the United States was easy.

The jewel of the shipwrecked Brother is now in my possession—as his blood, also, flows through my veins. I hold the former as a rich heir-loom for my family, to be transmitted to my son as a Mason—as it was transmitted by my father to me.

Masonry stills not the tempest when it blows with its utmost force—Masonry says not to the ocean embroiled with the winds of Heaven, “Peace, be still!”—Masonry has no power to hush the voice of the thunder as it speaks its terrors to man—or to darken the lightning as it scathes the vision of its victims. These are the attributes of a higher power. But Masonry takes the victim of the storms, and wraps him about with comforts. She lifts the shipwreck mariner from the wave that was becoming his shroud, and warms him to life. She stands not at the door of the sepulchre, to roll away its stone, and bid the death-stricken tenant come forth; but she takes the bruised and crushed by the roadside, pours oil into their wounds, and supplies the means of extending life. These things has she done, and these things she continues to do. She goes not abroad to declare the results of her benevolent spirit, but when she looks back upon the result, she exclaims—“I was eyes to the blind, and feet was I to the lame!”

But, my Brethren, the physical relief which Masons impart is not the greatest of her charities. Sometimes these seem forced upon us by the peculiar position of the sufferer, or imparted from the sudden impulses of correct feeling; and even when they flow from the purest and most maturely weighed motives of good, and a sense of Masonic obligation, they do not imply that permanent and deep-seated sense of high moral duty which is the parent of that charity that looketh deep into the condition of a Brother, and seeks to lift him from the pit of moral degradation into which he has fallen, and to place his feet upon the firm ground of honor and self-respect;—to rekindle in their ashes the slumbering spark of decency that seems to have been almost quenched, and to re-illuminate the temple in which first was placed the image of God. Masonry, however, has done this. She

has not paused at physical ministrations; she has not said "be ye warmed and be ye clothed," and then turned away from ministrations to the immortal mind that lay prostrate—debased—dishonored, and most fitly represented by the squalidness and misery of the exterior.

Many years since, but within my own recollection, and generally under my own observation, the respectable firm of Howard & Thompson (I use fictitious names) in the city of ———, fell into some commercial difficulties, which the limited capital of the junior partner was unable to surmount. The senior partner with the aid of friends compromised the debts, continued the business in his own name, and became, in time, a wealthy man.

Thompson lacking energy of character, but possessing some pride, declined a subordinate station in a counting-room, until his habits became so bad that he was deemed unfit for any place of trust; and he sunk from respectability to utter destitution and misery with a rapidity I never saw before, nor since, equalled in any man to whom crime was not to be imputed.

He became brutified: whole days would he lie on the public wharves, drunken with the liquor which he had extracted from the hogsheds being landed at the time; and his rags hung upon him so carelessly that decency stood aghast at his appearance. He was not merely a drunkard, but he was drunk all the time; and to him soberness was a rarity. He had not only lost all moral standing, all name of, or claim to, decency, but self-respect had fled, and he was the nearest approach in habits and appearance to the brute that I ever saw in man.

One day—it was a clear sunshine of January—Thompson had thrown himself against the southern angle of a public building; and about noon, as the members of the ——— came from the Halls, he looked for a little eleemosynary aid that would enable him to add a loaf of bread to his more easily acquired liquor. But member after member passed on—the case was too disgusting to excite sympathy; one member only was left; he came round the corner of the building towards the place of egress from the premises, and attracted by the appearance of the wretch before him, he was about to offer alms, when, looking closer, he exclaimed—"Are not you Thompson?" "Yea." "Well, here is something—but we are watched, come to my office this evening."

Thompson kept the promise, and presented himself at the office. He was not seen again for several weeks; and, if any thought of him, it was to congratulate themselves that they were relieved from the presence of such a squalid wretch.

About two months afterwards, as the troop of the U. States marched through the city on their way to the north-western frontiers, Thompson was seen in the manly uniform, and wearing the neat plain epaulette of a lieutenant of infantry. He acquitted himself like a man, and died honorably a captain in the service.

The world recollected that Thompson had been a member of one or two companies and associations, of which his patron and friend had been the principal; and they imputed the kindness which lifted him from the degradation, to a social feeling on the part of his benefactor.

But there are others who knew that the benefactor was Master of a Lodge, where Thompson was once an active and useful member; and that, had appeals to the Master's good feelings been earlier made, much suffering and disgrace would have been spared; as it was, the relieved died a captain in the service, and the reliever lived to be Grand Master of a Grand Lodge.

Beautiful illustration this of the power of Masonry to do good. How instructive would it be in us, my Brethren, to know just what passed in the evening's interview between these two Masons. To know the persuasions on the part of the senior, and the willing yieldings of the erring junior: to have witnessed the new gush of self-respect—its bright return to the heart—when it was proposed that he should hold a commission; and that there was *one* who not only could have influence with the government to procure the appointment, but still more, would have confidence in *him*, to be responsible for his future virtue. We may not lift the veil, my Brethren, to look in upon the scene. Masonry, while she works such good, tiles the door, and lets others judge of the means by the beauty and excellence of the ends.

EXCLUSION OF THE JEWS BY THE GRAND LODGES AT BERLIN.

THE Grand Secretary in his report to the Grand Lodge of New York, made at its annual meeting in June last, brings this subject again before that body. The letter annexed presents the matter in its true light, and we trust the measures adopted may be persevered in until the interdict shall be removed. The subject is in excellent hands, and we cannot doubt that the Grand Lodges generally in this country, will cheerfully render any co-operation which may be required of them, in the attainment of a result so essential to the universality and consequent preservation of the Institution :

It is known to the Grand Lodge that the three Grand Lodges at Berlin act in unison with each other, and that it is the practice of the Lodges which hold from them, and which are spread over a great part of Germany, to refuse admission to Brethren from Foreign Lodges who are Israelites. One of their Lodges having refused a Brother bearing the Certificate of the Grand Lodge of the State of New York, on account of his religion, complaint was made to this Grand Lodge at the quarterly meeting in March, 1842, and was referred to the Grand Officers with powers. On the 19th of the same month despatches were forwarded to our Representative at Hamburg, instructing him to bring the subject to the notice of the Gr. Lodge there; and request their interest to obtain the removal of the obnoxious rule of the Prussian Gr. Lodges. From subsequent correspondence it appeared that the Gr. Lodge of Hamburg had already expended all its efforts to bring the Prussian Gr. Lodges to a sense of the impropriety of their exclusive regulation. The Letter of the Grand Master of Hamburg on this deeply interesting subject, will be found in the printed report of the Committee on Foreign Correspondence of last year, which has attracted universal attention in the Gr. Lodges of this Continent. From the transactions of the Gr. Lodge of the Three Globes, we perceive, that the subject of making an alteration of the law shutting out Israelites from Masonic privileges, has been discussed in that body, at the instance of the Gr. Lodge of the Netherlands; and that an alteration proposed was sustained by a majority of votes, but failed for want of a two-third vote, and could not be again revived under a year. The receipt of communications immediately from that Gr. Lodge presented a favorable occasion to press the subject anew, and in terms that could not admit of being misunderstood. A copy of the letter dated the 28th of July, 1843, was despatched by the hands of a Brother on the 12th of September, and is as follows :

New York, July 28, 1843.

TO THE MOST WORSHIPFUL,

The Grand Master, Grand Officers and Members of the Grand Lodge of the Three Globes, at the East of Berlin.

Most Worshipful and Worshipful Brethren :—

It has been but a short time since a direct correspondence has been opened between the Grand Lodge of the State of New York and the Gr. Lodges of Germany, and we have rejoiced in the prospect which for the first time dawned upon the Masonic World, that through the medium of Representatives, mutually exchanged by the Great Masonic Powers of the two Hemispheres, a perfect harmony and unity of action might be effected, and that the claim of each true Mason—that he is a Brother of the great fraternity spread over the whole earth—might be established as a practical verity, without dispute and without suspicion.

But almost at the commencement of this promising fraternal intercourse, we have received information of certain restrictions being in force in some of the German Lodges, hitherto unknown to us; which we could not have believed, but

on the most indisputable testimony, and, as it has been proved to us to have been enforced against Brethren of the Jewish faith, bearing certificates of this Grand Lodge, we do, in the most solemn manner known to Masons, record our PRO-TEST: and we, in the pure spirit of Brotherly kindness, call upon our Brethren of the Grand Lodge of the Three Globes, to restore the ancient Corner Stone of the Masonic Order to its place in the Great Temple of Humanity.

We have remarked particularly the address of the M. W. Grand Master, after the debate on the subject now presented, on the 3d of March, 1842, and assuming that the grounds stated by him are the true grounds of objection to the admission to *your* Lodges of *our* Brethren of the faith of Solomon, we are constrained to believe, either that our German Brethren who refuse them admission to their Lodges, have changed the Landmarks of their Order, or that the Institution to which they belong is radically different from the Masonry of England, Scotland, and the United States.

Separated from each other by the space of a thousand leagues, and influenced by the ardent desire of consolidating the true Fraternity of Free and Accepted Masons upon the firm and immutable foundation on which it was first erected, and which the projected improvements of ingenious modern theorists have only tended to disintegrate and deface, we feel bound to lay before you our Masonic creed, and await your decision whether the Grand Lodge of the Three Globes and the Grand Lodges of North America are of *one origin* and form parts of *one Institution* or not.

We have been taught, and have been in the practice of teaching, that *Masonry is Universal*. That in every part of the earth the Masonic Fraternity is *one band of Brothers*; the children of *one Father*; united by *one fundamental constitution*, and *one sacred covenant*; and never to be disturbed by questions of particular creeds, or the systems of Church or State which agitate the world: and on this latter point your own statute, No. 3, is sufficiently explicit:—

“Alle Staats politische und kirchliche Angelegenheiten sind dem Orden fremd und von dessen Thätigkeit ganz ausgeschlossen.”

The traditions and historical records of our Order, date its foundation from the erection of the Temple at Jerusalem by a Hebrew King, many of its laws and customs are derived from the Mosaic fountain, the writings of Moses and the Prophets are open upon our altars, and the Great God in whose name our Lodges are consecrated, is equally the object of adoration to the Jew and the Christian. The only religious qualification required by the ancient constitution of the Order is, a firm belief in the everliving God, the great Architect of Heaven and Earth. Upon *this* corner stone the Masonic edifice is built. If then, the Masonic Institution *is one*, it must have descended by regular succession from the same original stock, and be governed by the *same fundamental laws*.

Should any number of persons, in modern times, form themselves into a society, and take up the practices, the laws, and the name of Freemasons, without being able to shew their Masonic lineage; they could not be recognized as members of the Masonic family:—so, also, if a part of the true Fraternity, retaining the name and the rites of the Order, under the idea of *improving* the Institution, *openly change the fundamental principle*, they form a new Institution, and thereby renounce their identity with the original and parent stock.

Thus we have with all candor, briefly laid before you our objection to the restriction laid upon professors of the Jewish faith. But there is another which we must also state with equal sincerity.

We cannot consent that any members of the Craft, bearing regular certificates from the Grand Lodge of the State of New York, should be excluded from the associations of their Brethren of their own grade, simply on the ground of a difference of religious faith, within the limits of the old Constitution of Masonry. On these points we are well assured the whole Fraternity in North America, will be found to have but one opinion.

We therefore, respected and worthy Brethren, most affectionately, but at the same time most earnestly, request, that you will fully and deliberately consider these subjects, and favor us with the decision which may be made thereon. In the mean time we will hope and pray that in all our acts, both ye and we may be guided by true Wisdom, that we may hereafter strengthen and sustain each other in every effort to make perfect that Unity, which is the Beauty and the Glory of our venerable Institution.

In the name of the Grand Lodge of the State of New York.

MORGAN LEWIS, Grand Master.

ALEX. H. ROBERTSON, D. G. M.

JAMES HERRING, Grand Secretary.

The excellent report of the committee on foreign correspondence of the Grand Lodge of New York contains an extract from the report of the National Grand Master of Switzerland, for the year 1842, which has a bearing on this subject, and is too important to be omitted. The Grand Master in speaking of the Grand Lodge of England, quotes a report from the Grand Lodge of Hamburg, as follows:

"If the Grand Lodge of England attracts the special attention of the Masonic world, it is very natural, as we look upon her as the mother Lodge of Masonry, and more particularly as she has extended her relations and counts affiliated Lodges in the most distant parts of the Globe.

"This Grand Lodge has revised and published in 1841, her general statutes; she has increased her establishments of benevolence by founding a school for both sexes, and opened under the direction of the illustrious Brother, the Duke of Sussex, an asylum for poor, aged, and infirm Free Masons.

"In the session of the 2d March, 1842, His R. H. Augustus Frederick, Duke of Sussex, was unanimously re-elected to the duties of Grand Master. The same year the Grand Master, aided by his Grand Dignitaries, did, according to Ancient Masonic custom, lay at Sunderland, the foundation of a building intended for scientific purposes, under the name of '*Athenum*.'

"Apropos to the admission into our alliance of men professing the religion of Moses, this Grand Master, has expressed himself in the following terms. 'Among Freemasons all difference of opinion in political matters, or religious belief, appears to me a matter of no importance, of whatever side, party, climate, or affinity they may be. All Masons should extend to each other the hand of Fraternity. These Masonic principles are those of all my life, and I can truly say, that I have grown old in the exercise of the Royal Art of Freemasonry. They are my glory. They have procured me true relief in my troubles, a consolation in my afflictions, and when I turn my thoughts upon them, I feel growing young again by their sweet influence.'

"In a fraternal audience lately given by H. R. H. to a Brother at Berlin, and in the course of a long conversation, he expressed himself in the following terms. 'I recollect still with pleasure, the time (1800) when I was Junior and Senior Warden and afterwards Master of the Lodge, *The triumph of Truth*,' (probably at Berlin.) 'Yes, my friend,' added he, 'Masonry is a universal good, which embraces and unites together men of every belief. Although this principle is not universally recognized, the time will come, and that soon, when it will be. We are marching towards this noble end, and our united efforts should be employed to arrive at it as speedily as possible. I am altogether in favor of the emancipation of the Israelites—and it is to be regretted that a number of Lodges in Germany, are closed against them. Masonry should never close her portals to any enlightened man, let his religion be what it may, if he has been thought worthy of being admitted into the alliance. Although some contend that Masonry is a Christian institution, and that some of her details do not accord with other creeds, yet religion teaches us to love our neighbor, and that men are equal in the eyes

of the Almighty. The Creator embraces all his creatures with the same love. Let the form in which others serve and adore God be what it may; let them swear on the Alkoran, or on the Bible, the thought is always fixed on God;—and it is a weakness on our part to believe ourselves better than others. My zeal towards Masonry will never slacken. I belong to the Fraternity to the last breath of my life; and I will dedicate to her, with pleasure, all my faculties.'

"This excellent Mason is now no more. On the 21st of April last he was called to that Celestial Lodge where he will receive the recompense of his Masonic virtues, and of his numberless services. We also, dear Brethren, deeply deplore this painful loss; for it was from his hands that we received the Constitutional patent of the English provincial Grand Mastership for Switzerland; it was to his encouragement that we owe our Constitution as an Independent Grand Lodge; it was him in whom we were always sure to find under all circumstances a powerful and devoted protector. May you, dear Brethren, as well as ourselves, guard in your hearts, the memory of the illustrious defunct, and his Masonic principles such as we have communicated them to you, as a species of testament from him."

The following notice of a transaction on this subject, which took place in the "Lodge de St. George au Pin Verdoyant," at Hamburg, is from the same report:

"On balloting for an Israelite Brother in this Lodge, the ballot box shewed in a vote of 86, twenty negative ballots. From this there resulted a difficulty which was got over in a manner answering to the spirit of Masonic toleration; and which did honor to the Lodge. In short, after having maturely examined the motives which had actuated the rejection, and which consisted only in the difference of religious belief, she declared them inadmissible, and rested on the following reasons. 'For a long time past, the Grand Orient of England, France, Holland, and North America, have admitted Israelites into the bosom of their Lodges. To refuse a Mason, merely because he is not a Christian would be contrary to the ancient statutes of the Fraternity. According to the most ancient documents of Freemasonry, regarding the initiation of a profane, or the aggregation of a Brother, they simply require, that he should be *no Atheist*, and that he should profess the religion *upon which all men agree*;' in other words, that he should be a good and faithful citizen, and a man of honor and probity."

FRANKLIN'S OPINION OF MASONRY.

The following is an extract of a letter from BENJAMIN FRANKLIN, to his Father, dated *Philadelphia, April 13, 1738.*

"As to the Freemasons, I know of no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has I must confess, on that account, some reason to be displeased with it; but for any thing else, I must entreat her to suspend her judgment—till she is better informed, unless she will believe me when I assure her, that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

ON THE EARLY HISTORY OF MASONRY IN ENGLAND.

THE Installation of Sir CHARLES LEMON, Bart., as Provincial Grand Master for Cornwall, England, took place in April last. There was a large assemblage of the Brethren from different parts of the Province. At the Banquet, in reply to a complimentary toast, Br. Lemon returned thanks in substance as follows:

He began by saying, that he felt he might perhaps be chargeable with some degree of blame for not having met the Brethren earlier, to celebrate the ceremony in which they had that day been engaged. But, as they were aware, very shortly after the seat of the Grand Master of this Province was vacant, the seat of the Grand Master of England also became vacant, so that there had been considerable delay in filling up the Patent of his appointment. From that time, there had been some hesitation about the appointment of the Duke of Sussex's successor; since which, his own engagements of a public nature in another place, had made it impossible for him to meet them earlier. At the same time, they would give him leave to wish them joy—not of the appointment of their P. Grand Master—but of the re-edification of the P. G. Lodge of this Province.—(Hear.) The structure now stood complete, as part of that edifice, the antiquity of which no man could well deny; though he did not mean to rest its claim to their approbation on its antiquity only. Their excellent Chaplain had that morning pointed out its high moral attributes—piety, love, charity—virtues most acceptable to God, and most conducive to the happiness of man. But there was another consideration which did not come within the scope of the reverend gentleman's observations. The fact to which he alluded was, that so far as his knowledge of history went, the Brotherhood to which they belonged took its rise in this country at that interesting period of English history which laid the foundation of English liberty.—(Hear.) He spoke of the *guilds*, established at a time when, as Sharon Turner informed them, the tradesmen of all kinds were a servile class, more *adscripti glebe*, conveyed and passed with the lands in which they resided. Carpenters, architects, and smiths, were then men in the retinue of the great nobles, or attached to the monasteries. [Sir Charles quoted from Sharon Turner a law of Edgar's, obliging the clergy to learn some handicraft; and next referred to the gradual formation of a class of independent artisans.] To have been then a *Freemason* was a real distinction; and they (the present brethren of Freemasons' Lodges) were the representatives of those men who, by their association, bore up against the feudal tyranny of their age. Subsequently, the *talents* of the Brotherhood obtained for them respect, and honor, and power, in times when power was almost exclusively obtained by superstition or by military rapine. Then it was that the *good* were associated with the Brotherhood, to enable them to carry out their pious designs; while *evil* men sought relief from their superstitious fears, engendered by the violence of their conduct, by favoring the art to which the Brotherhood devoted themselves—sacred architecture. And it was quite impossible to look at the magnificent structures which marked that period of our architecture—Salisbury Cathedral, for instance, built as was known by a company of Freemasons—without wondering at the gigantic talents possessed by the Brotherhood which they now represented. Who could see that beautiful spire, pointing to the sky, and directing man's attention heavenward, as undoubtedly the emblem was intended to do,—and see it, too, resting on piers almost too slight to support an ordinary roof,—who could look on this and not admire the scientific skill and hardihood of those who planned and erected it? Freemasonry, then, in the earliest period of its history in this country, having represented the *freedom* of their ancestors, in the subsequent period to which he had just now referred, represented their *science*. And he felt justified in saying, that in the earlier period, it represented only the *freedom* of their ancestors, because they had scarcely

any remains of *Saxon* architecture, most of that which went by that name being, in fact, Norman. Both those periods, however, had passed away. Freemasons were no longer the representatives of the existing science of the country. He believed any one intending to build a Church would hardly think of sending for the Earl of Zetland—(laughter)—and incompetent as he himself felt to preside over that august society in the province of Cornwall, he should feel infinitely more so, if it was part of his duty to construct the public buildings of the country. Well, then, those eras to which he had referred having passed away, what remained? Why, those *moral* qualities which his reverend friend had pointed out. They were, to a certain degree, representatives of these; and it would be a dereliction of the character of Freemasonry, grossly to sin against any of those high moral principles, to which his reverend friend has pointed attention. They were connected with a glorious past; they were associated with great deeds gone by. With reference to its antiquity, they could but wonder at the unshaken stability which had distinguished their Order from its origin down to the present time. A traveller in the East, happening to be in Egypt at the time of a great storm, was struck by the contrast between the scattered sands of the desert and the stability of the pyramids, which for ages had reared their mysterious forms amid the changing scenes around them. This, to him, seemed very much like the position Freemasonry maintained in this and other countries. Its origin unknown;—amid the changeful circumstances of human life, keeping its ground—its purposes but dimly guessed at; but possessing the charm of a reverential antiquity that connected it, he had almost said, with the origin of the human race.—(Hear, hear.) Sir Charles concluded by again expressing his thanks, and sat down amid the cordial cheers of the Brethren.

AN ERRING BROTHER.

SPEAK not in anger, if from sin
 You would an erring Brother win;
 If you a sinner would reclaim,
 A wild and reckless spirit tame—
 Use gentle means—a pleasant word—
 And kind emotions will be stirred.

A Brother, when he goes astray,
 Is more determined on the way
 When he beholds an angry face,
 And never will his steps retrace;
 But when he sees a tearful eye,
 Turns back with deep humility.

Speak then in kindness; love alone
 Must to an erring friend be shown;
 The warm, kind heart—the feeling soul
 The waves of anger will control,
 And lead to duty and to truth
 The hoary sinner—or wayward youth.

NEW REGULATIONS BY THE GRAND LODGE OF IRELAND.

The following resolutions were passed by the Grand Lodge of Ireland, on the 19th February last :

“Resolved, That from and after the festival of St. John, in December, 1844, no Brother shall be considered eligible for, or admissible to the office of Junior or Senior Deacon, in any Lodge in Ireland, until he shall have, by a strict examination passed in presence of his Lodge, proved himself able to administer the mysteries of Initiation to a candidate for the first or Entered Apprentice Degree ; or for the office of Junior or Senior Warden until he shall, by a like examination, have proved that he is able, in like manner, to advance a Brother to the Second or Fellow-Craft Degree ; or for the office of a Master of a Lodge, until by a like examination in open Lodge, he shall have proved himself qualified, in like manner, to initiate, advance, and raise a Brother to the S. D. of a Master Mason.

And, that in each and every case a certificate of such examination and qualification as aforesaid, of the Brother elected to any of the before mentioned offices (to be signed by the Master and Secretary, and sealed with the seal of his Lodge,) shall be returned to the office of the Deputy Grand Secretary, at the same time with the names of the Brethren proposed for approval for offices in such Lodge, for the then ensuing six or twelve months, as the case may be ; or in any case, at least one calendar month before the induction or installation to any such office take place, such induction or installation not to be proceeded with on any account, if objected to by the Grand Lodge, or by any Brother or Brethren directed to act for it in this way, until such objection be satisfactorily answered.

This resolution not to affect any Brother holding any of the aforesaid offices previous to St. John's day, the 27th of December, 1843.

Also resolved, That this Grand Lodge strictly prohibits, as unlawful, all assemblies of Freemasons in Ireland, under any title whatsoever, purporting to be Masonic, not held by virtue of a Warrant or Constitution from this Grand Lodge, or from the other Masonic bodies recognised by and acting in unison with the Grand Lodge of Ireland. By order, JOHN FOWLER, Dep. G. Sec.

CORRESPONDENCE.

Extract of a letter from a correspondent, dated Vicksburg, Sept. 27, 1844.

“Our Order continues to flourish, although during the summer, owing to excessive heat, we have been unable to meet often. On the 28th ult. Tappan Lodge, at Brownsville, Mi., celebrated the anniversary of the Lodge,—which I believe is unusual,—it being the termination of the first year. It commenced with seven, and now numbers about forty, of the best materials. Br. B. S. Tappan was selected as their Orator for the occasion, but owing to ill health was unable to attend. His place was supplied by the Rev. A. B. Lawrence. By those who were present, I understand that it was one of the finest Masonic celebrations, that has occurred in this State. The procession was formed by about seventy Masons, and about one hundred ladies, relatives of the members of the Order, each wearing a scarf, of the color of the degree to which their relatives belonged. After the oration, they dined together, and closed the ceremonies by a ball in the evening. I mention this, as it is a rare occurrence in the South. We may be satisfied, that when we see our female friends take such an interest in the Order, it must flourish.”

MASONIC INTELLIGENCE.

IRELAND.

NORTH MUNSTER, APRIL 9. Prince Masons Chapter, No. 4, met for the installation of officers, and to initiate a member into the sacred mysteries; after which they joined the Encampment of Hon. Knight Templars, No. 13, conferring on two members the degrees of Knight of the Sword, East and West, Hon. Knight Templar, and Masonic Knight of Malta, when the united Conclave adjourned for refreshment, to enjoy the pleasures of a society cemented by the ties of virtue and love, as those high grades must ever be; and it was resolved that a similar Festival be celebrated every Easter in future.

ENNIS, MAY 31.—Grand Masonic Ball.—This splendid festival “came off” this evening, at the Ennis Masonic Hall, in a style of magnificence rarely equalled, and we might safely add, never surpassed in this locality.

The promenade-room was tastefully wreathed with flowers, having also four pillars, covered with rosettes; on the south and west were brilliant stars, with swords, pistols, &c., hanging upon the walls, as it were, to guard the sacred emblems. Here was stationed the admirable band of the gallant 82d depot, whose musical powers were unremittingly exercised during the night. The Lodge-room was appropriated as the dancing apartment, being decorated by the shield of each member, having at one end an elegant and accurate likeness of the Provincial Grand Master of North Munster placed over the orchestra, which was occupied by a quadrille band, under the superintendence of Mr. John Curtin. At the opposite end was the chair occupied by the Master.

About nine o'clock the members of the Lodge in their gorgeous costume, were in attendance to receive the guests in the Hall, who were severally conducted to the Master's chair and presented. After partaking of tea, coffee, &c., in the refreshment-room, quadrilles and waltzing followed alternately. Here a scene presented itself that baffles description. The rich dresses of the Brethren in varied costume, bearing the emblems of their offices. The varied dresses of the “laity,” the scarlet of the military rustling with golden ornaments, the profusion of wax-candles that poured a flood of light illuminating all, and bright as any thing we could contemplate, save the brilliant orbs that beamed from beauty's peerless brow.

About half-past one o'clock the Officers of the Lodge ushered their guests into the supper room. Supper being concluded, the Master, after an appropriate preface, proposed the health of her Majesty, which was received with unbounded applause, and drank standing, with all the honors. The national anthem was then sung, by Brother Henry O'Donnell, the entire company joining in chorus.

Then followed in succession—“Prince Albert and the Royal Family,” after which the “Grand Masters of England, Ireland, and Scotland.” “The Provincial Grand Master.” “The Ladies”—which were severally received with enthusiasm and applause.

The MASTER next said he would propose the health of the Lieutenant of the County, who honored them with his presence. As a country gentleman and a resident landlord he stood almost unrivalled. His grandfather was a Mason, and his father twice filled the chair which he (the Master) had now the honor to occupy.—(Applause, and hip, hip, hurra, with three times three.)

The Hon. Baronet returned thanks.

Sir LUCIUS O'BRIEN then proposed the Master's health, and prosperity to No. 60, which was received with Masonic honors, and duly acknowledged.

Dancing was then resumed.

That the attention of the Stewards throughout was laborious and indefatiga-

ble, apparently possessing the ambiguity ascribed to birds, and attending to the comforts of all but themselves.

The company did not separate until Dian had faded in her wane, and Phœbus half-way proceeded towards his meridian career, when the company, still loth to depart, wished

"To all and each a fair good night,
And rosy dreams and slumbers light."

UNITED STATES

KENTUCKY.

THE annual communication of the Grand Lodge of Kentucky, was held, as stated in our last, at Lexington, on the 26th August. The representatives from a large number of Lodges were present. The Grand Master stated that since the last annual communication he had granted Dispensations for nine new Lodges. We notice among the first day's proceedings, that a collection in aid of the "Masonic College of Missouri," was taken up. The amount collected is not stated. We trust it was large, for the object is one of the noblest on which a liberal Masonic munificence can be bestowed. On the second day of the session, a public procession was formed, in accordance with previous usage, and moved to the Methodist Episcopal Church, where an Oration was delivered by Rev. Br. M. M. Henkle, Grand Orator. The following amendment to the Constitution was adopted:—

"Each subordinate Lodge shall elect its officers on each St. John's day, except when the same happens on Sunday, or when a resolution is unanimously adopted to the contrary, in such subordinate Lodge, at the regular meeting next preceding the St. John's day; in either of which cases, it shall elect its officers on the day preceding, or the day succeeding such Sunday or St. John's day; and every officer may be re-elected as often as the Lodge may think proper."

The irregularities noticed in the following extracts from the report of the committee on Lodges under Dispensation, are of too common occurrence in other States than Kentucky. They should not be permitted to pass unnoticed anywhere:—

"Your committee have also examined the work of Marion Lodge, U. D., and find it generally correct. There is, however, one gross violation of Masonic rule; one Brother was initiated, passed, and raised, and demitted at the same communication of the Lodge; and frequently members were passed and raised the same meeting. The first is inexcusable, and the last practice is deemed improper. Your committee are disposed, as far as possible, to excuse this Lodge, as the meeting at which the improper work was commenced, was under the conduct of the proxies of the Grand Master, who constituted the Lodge.

"Your committee have also examined the work of Estill Lodge, U. D., and find it generally correct, but liable to the same objection as to passing and raising the same meeting, and the same apology exists."

The committee on returns notice this irregularity as follows:—

"It is deemed by your committee to be highly reprehensible in any subordinate Lodge, to confer the three first degrees in Masonry, or even two of them, upon any individual at one and the same meeting. Petitions for the several degrees, should always lie over from one regular monthly meeting to another, and this should never be departed from.

"They also deem it of the utmost importance to the well-being of the Fraternity, that the practice of receiving and acting upon petitions for membership on the same night, should be discontinued and discountenanced by all the Lodges subordinate to this Grand Lodge."

The following amendment to the Constitution was offered, which by regulation lays over until the next annual meeting:—

"No petition for initiation or membership in a subordinate Lodge, shall be presented at any other than a stated meeting, nor shall a ballot be taken thereon, or for advancement to the degree of Fellow-Craft or Master Mason, until at least one lunar month shall have intervened from the presentation of said petition, or of conferring the preceding degree—the candidate for advancement having been examined and balloted for in open Lodge, at a stated meeting: *Provided*, That in case of emergency, the Grand Master shall have the right of dispensing with this regulation."

The following resolution was adopted. We understand that the Mirror is to be enlarged and improved. We wish the enterprising publisher, and our intelligent Brother who manages it, the realization of all the encouragement they anticipate:

"*Resolved*, That the Masonic Mirror, now published in Maysville, by Br. Basil D. Crookshanks, be, and now is, constituted the organ of the Grand Lodge of Kentucky, and be recommended to the patronage of the Fraternity generally."

The committee on the subject of a "Masonic Orphan's Asylum," submitted an interesting and able report, which we regret not being able to find room for in the present number of the Magazine. The report and following resolutions were adopted:—

"*Resolved*, That this Grand Lodge will now appoint a committee of Education, to consist of seven Master Masons, who shall have power to receive from the Trustees of Funk Seminary, in Oldham county, the grounds, buildings, property, choses in action, and funds of that institution; and said committee shall be a Board of Trustees of said Seminary.

"*Resolved*, That said committee of Education be authorized to employ the necessary Superintendent and Teachers, to carry on successfully said institution: *Provided*, no debt be created, for which this Grand Lodge shall be bound, exceeding the amount due from the Lottery or the Manager, and they may draw for the same on the Grand Secretary.

"*Resolved*, That said committee be authorized to make such by-laws for their government, and the government of said Seminary, as they may deem necessary and proper, which may be abolished or altered at any time by this Grand Lodge.

"*Resolved*, That at each future Grand Annual Communication, five Master Masons shall be elected by this Grand Lodge, who shall act as a Board of Trustees of said Seminary, to continue in office until their successors shall be duly elected or appointed, as the Grand Lodge may order.

"*Resolved*, That said Board of Trustees may make such orders for the education of the Orphans of Master Masons, at said institution, which they may deem proper, but in no event to incur a greater expense than the sum named in the second resolution. They are further directed to make every exertion to procure contributions and donations from Lodges and Masons, individually, to advance the cause of education, in providing for the prosperity of said Seminary, and report to the next Grand Communication.

"*Resolved*, That the Secretary collect from Mr. Gregory, the Manager of the Grand Masonic Hall Lottery, whatever he may owe now or hereafter.

"Thereupon, Brothers Henry Wingate, M. M. Henkle, John Payne, Philip

Swigert, W. G. Willett, Willis Stewart and J. S. Crutchfield, were appointed said committee."

"Brother Payne offered the following resolution, which was read and adopted, viz :

Resolved, That each Mason in the State of Kentucky, be requested to pay over to the officers of some Lodge in his county, the sum of one dollar, or more, for the purpose of aiding the Grand Lodge of Kentucky in carrying out the plan of charity education proposed by them ; and that the officers of each Lodge, under the jurisdiction of the Grand Lodge, be a committee, collectively and individually to attend to this contribution, and that they report to the next Grand Lodge, the name of every Mason in his jurisdiction, designating who are members of a Lodge, and who are not, and also the names of the contributors.

"Brother I. Cunningham offered the following resolution, which was read and adopted, viz :

Resolved, That this Grand Lodge request each and every subordinate Lodge under its jurisdiction, to appoint a committee, whose duty it shall be, to find out all the orphan children of deceased Masons, within the limits of its jurisdiction, and those that are in indigent circumstances, and send said children to the school in the neighborhood where they live, and pay for the same out of the funds of the Lodge, and by subscriptions from members and transient members ; and if there cannot be means enough raised by such sources, then this Grand Lodge may appropriate such sums as it may deem proper, for such purposes, by petition being made for the same."

We notice that *four hundred and seven* initiations are returned for the past year. One Lodge returns *fifty* !

MISSISSIPPI.

THE Grand Lodge of Mississippi, at its last annual communication, passed the following resolutions in relation to the important and interesting subject of providing for the education of the indigent orphans of deceased Brethren :

Resolved, That, the Grand Lodge earnestly recommend to the subordinate Lodges under its jurisdiction, the necessity of educating all indigent children of Masons within their respective vicinities, and report the number so educated by them, their names and ages to the next Grand Annual Communication thereafter.

Resolved, That, if any subordinate Lodge shall report that they are unable to educate all the indigent children of Freemasons, within their vicinities, the G. Lodge may then appropriate a sum not exceeding \$100, for each year, for the relief of such Lodge.

Resolved, That this Grand Lodge require the several subordinate Lodges under the jurisdiction of this Grand Lodge, to make out, record, and transmit to the Grand Secretary lists, setting forth, as correctly as can be ascertained, the names of all Masons residing in the vicinity of each subordinate Lodge aforesaid, and that the Grand Lodge require from the Brethren so living, without contributing to the Fraternity aforesaid, an annual sum of money equal in value to the annual dues *per capita* of the subordinate Lodge in whose jurisdiction they reside, and in failure of said payment being so made, or a suitable excuse rendered therefor, that then the Grand Lodge take such measures as shall seem most expedient to enforce the payment aforesaid.

Resolved, That the funds arising from the tax, provided for by the last resolution, be, and the same are hereby appropriated to the education, maintenance and support of the indigent children of our Masonic Brethren.

MASONIC CHIT CHAT.

☞ The Hon. FRANCIS BAYLIES, of Taunton, has been invited by the Grand Lodge of this State, to deliver an Eulogy on our late distinguished Brother, Hon. BENJAMIN RUSSELL. Br. Baylies has accepted the invitation, and the Eulogy will probably be delivered in the course of the present month. The well known talents of the Orator, as a writer and speaker, warrant the belief that the performance will be eminently interesting and worthy of the high character of the deceased. The services will be so far public as to admit of the attendance of ladies and gentlemen not of the Fraternity.

☞ Our Brethren will find in a preceeding page a short notice of a proposed Masonic Festival on the 17th June next, to which we invite their attention.

☞ The members of the Lodges in Portland, Me., with their wives and daughters and the widows of deceased Brethren, celebrated the anniversary of St. John the Evangelist, at Masons' Hall. The attendance was large, and we understand the assemblage was a very pleasant one.

☞ We understand that the officers of St. John's Lodge, at Portsmouth, N. H., were publicly Installed on the evening of the 29th ult., on which occasion an address was delivered by R. W. Br. THOMAS POWER, Esq. of this city. After which the Brethren with their invited guests partook of a supper together.

☞ We have a curious article, in German, on a secret society in China, a translation of which we shall lay before our readers next month, probably.

☞ Our Charleston correspondent is informed that the Grand Chapter of Harodim, formed at London in 1787, is not now, we think, in existence. But in our next communication to England, we will mention the matter, and if it be yet alive, will obtain the information he desires.

☞ Our readers will be interested by a perusal of the account of the Masonic Ball at Kingston, Canada. It must have been a brilliant fete. Our Canada Brethren understand how to manage such affairs, even better than their transatlantic friends.

☞ Br. R. Chalmers, Bookseller, No. 8, Great St. James street, Montreal, Canada, is an authorized agent for the Magazine, and of whom the Trestle-Board may also be obtained. Br. H. SCOVIS, 137 King-street, Toronto, has the Trestle-Board, and the Masonic Melodies, on sale, and will answer any orders addressed to him.

☞ The late arrival of the steamer for December, has placed it entirely out of our power to lay before our readers a single item of the interesting matters with which our European correspondents have furnished us. They shall all be attended to in due time however.

☞ Br. C. S. McConico is an authorized agent for the Magazine at Greensboro', Ala. Br. McC. is a gentleman of the legal profession and will faithfully transact any business in the way of his calling which our friends may entrust to him.

☞ The Masonic Mirror, at Maysville, has been put into a new dress, and greatly improved its appearance and matter. We wish the enterprising publisher entire success.

☞ We have now in type the officers of the several Masonic bodies in Charleston, S. C., but have not been able to make room for them this month.

☞ We have the proceedings of the Grand Lodges of Ohio, Missouri, Rhode Island, &c. all of which shall receive early attention.

☞ The communication from our friend and Brother at New York is received, and will appear next month, if we can possibly dispense with some matters already promised.

MASONIC TRESTLE-BOARD, FOR THE USE OF LODGES AND BRETHREN.

The Masonic Trestle-Board is now ready for delivery. It embraces the illustrations of the *three degrees* of ancient Craft-Masonry, arranged and adapted to the National System of Work and Lectures, as recommended by the National Masonic Convention, and adopted by all the Grand Lodges before which it has been exhibited. The work also contains the *ancient ceremonies* usually included in the Past Master's degree, together with a collection of Prayers and appropriate Addresses to candidates (as to a foreigner, clergyman, &c.) on their initiation. A chapter of *Masonic Forms*, for Dispensations, Charters, Proxies, &c., is given. In fine it contains every thing (proper to be written,) necessary for the complete and perfect working of the Lodge. The arrangement differs from that of any similar work, ever before published. It is believed to be more systematic, and direct to the purpose for which it is designed. All extraneous and unnecessary matter has been excluded.

The *Plates* represent the *Floorings* of the three degrees. The arrangement of the Emblems is made to correspond exactly with the *work*, and will be found of essential service in acquiring a knowledge of the ritual. They will in a great measure, supersede the necessity of any other *Flooring* in the Lodge, or they may be used as a substitute where larger cannot be had. They are executed in the best style of copper-plate engraving.

The price of the work will be as follows:

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Orders addressed to the editor of this Magazine, will receive prompt attention.

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Agents of the Magazine are requested to receive orders for the Trestle-Board.

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CHARLES W. MOORE.

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 Troy, Francis Parker, Esq.
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 Clarksville, W. S. Hough.
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 Liberty and Independence, H. Colman.
 Independence, Samuel C. Owens.
 Glasgow, Isaac P. Vaughan.
 Platte City, John S. Porter.
 Booneville—C. D. W. Johnson.
 Marion, J. W. Smith.
MICHIGAN—Pontiac, H. N. Church.
ALABAMA—Florence, W. J. Hawkins.
 Tuskegee, Jas. H. Loyd.
 Linden, Thomas J. Woolf.
 Livingston, B. Tompkins.
 Prairie Bluff, E. H. Cook.
 Gainesville, John Cneto.
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 Montgomery, T. Andrews.
 Tallageda, Samuel H. Dixon.
 Tuscaloosa, Chs. R. Harrison.
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 Vienna, D. Tamberlin.
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 Greensboro, C. S. McConaico.
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 Logansport, Isaac Bartlett.
 Laporte, Thomas D. Leman.
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 Belleville, Alex. Rraney.
 Chicago, C. R. Starkweather.
ARKANSAS—Spring Hill, A. K. Ellett.
 Danille, Thos. W. Pound.
 Washington, Isaac C. Tupper.
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 ville, B. F. Kavanaugh.
IOWA—Boonington, T. S. Parvin.
CANADA—Toronto, Duncan McDougal;
 Kingston, William Gunn.
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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. IV

BY C. W. MOORE.

NO. X.

"The Mason is a Society whose liberal principles are founded on the immutable laws of Truth and Justice."—Washington.

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully develops all social and benevolent affections—because it mitigates without, and assimilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or of social intercourse."—Lord Durham, late Priv. Grand Master under the Duke of Sussex.

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FREEMASONS' MAGAZINE,

PUBLISHED AT NO. 21 SCHOOL STREET, BOSTON.

TERMS.

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☞ Secretaries of Lodges are requested to act as Agents in receiving subscriptions and making remittances. The seventh copy will be allowed them for their services.

CHARLES W. MOORE.

LETTERS

Received between the 26th June and 28th July.

BUSINESS.—B. Newhouse, for L. Bond, Tarborough, N. C.; G. F. Yates, Fultonville, N. Y.; J. L. Starr, New York City; Rev. Albert Case, Worcester, Mass.; Thomas S. Clark, Kingston, N. C.; P. M. Valparaiso, Ind.; J. Robinson, Baltimore, Md.; P. Q. Stryker, Rockville, Ind.; J. M. Pigott, Marion, Miss.; S. B. Campbell, Toronto, U. Canada; C. P. W. Johnson, Boonville, Mo; A. R. Johnston, Raymond, Miss.; Robert Chalmers, Montreal, Canada; A. G. Mackey, Charleston, S. C.; Wm. H. Adams, Philadelphia, Penn.; E. W. Ferris, Macon, Miss.

REMITTANCE.—D. Powell, St. John, N. B.; D. Macdonell, Toronto, U. Canada; J. Ramsey, Plymouth, N. C.; (a previous letter, containing remittances for Beaufort, was omitted to be noticed at the proper time;) D. C. Clarke, Aberdeen, Miss.; Samuel B. Boyd, Knoxville, Tenn.; J. L. Swett, Cuthbert, Geo.; D. W. Pressel, Portsmouth, Ohio; Daniel Tenney, Sutton, Mass.; E. M. Davis, Liberty, Mi.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. IV.]

BOSTON, AUGUST 1, 1845.

[No. 10.]

THE MASONIC CELEBRATION ON BUNKER-HILL,
BY KING SOLOMON'S LODGE, JUNE 24, A. L. 5845.

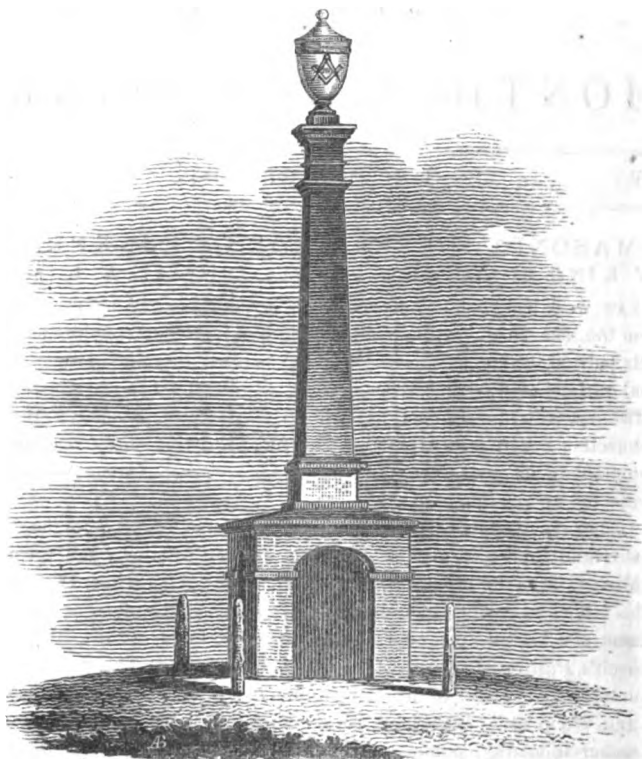
A GREAT work has been completed. The last offering has been laid upon the altar, and the incense of gratitude has ascended to heaven. A nation has mourned for its patriot-dead, and Masonry has enwreathed their mausoleum with the perennial garland of fraternal remembrance.

The twentyfourth of June last, was a proud day for the Masonic Fraternity in Massachusetts; but it was a prouder day for KING SOLOMON'S LODGE, under whose immediate auspices the ceremonies and festivities we are about to narrate, were projected and conducted.

This Lodge received its Charter, on the 5th September, 1783, from the "Massachusetts Grand Lodge,"—over which Gen. JOSEPH WARREN had presided as Grand Master, from its organization in 1769, to the 17th June, 1775, when he closed his labors on earth. In November, 1794, or about nine years after its establishment, the Lodge appointed a committee "to erect such a Monument in Mr. Russell's *Pasture*, (Bunker-Hill,)—provided the land can be procured,—as in their opinion will do honor to the Lodge, in memory of our late Brother, the M. W. JOSEPH WARREN." The land was procured, the Monument erected, and, in December following, publicly dedicated.* The Lodge, by its Master and Wardens, continued to hold and keep the Monument in repair, until 1825, when, it having been determined by a number of patriotic and public spirited citizens, to erect a more enduring structure, it presented it, with the land on which it stood, to the "Bunker-Hill Monument Association," upon the assurance that "some trace of its former existence" should be preserved. On the completion of the present Monument, the government of the Association were waited upon by a committee, and, in compliance with the assurance given by their predecessors, they readily granted the Lodge permission to place within their obelisk, an exact MODEL of the original Monument. The model was accordingly procured. It is made of the finest Italian marble, and was constructed by one of the best artists in the country. It is a beautiful work, and eminently worthy of the place it occupies, and of the sacred purposes for which it has been constructed. Including the granite pedestal on which it stands, it is about nine feet in height.

*See *Freemasons' Magazine*, vol. 2, p. 65.

The following view was taken from the original monument, before its removal from the hill, by Br. ABEL BOWEN, to be introduced in the "History of Boston," published by him some years since, and from it the present MODEL has been made. The original inscription, together with that which has been added by the committee, are given below :—



ORIGINAL INSCRIPTION.

"Erected A. D. MDCCXCIV., by King Solomon's Lodge of Freemasons, constituted at Charlestown, 1783, in memory of Major General JOSEPH WARREN and his Associates, who were slain on this memorable spot, June 17, 1775.

'None but they who set a just value upon the blessings of Liberty are worthy to enjoy her. In vain we toiled; in vain we fought; we bled in vain, if you, our offspring, want valor to repel the assaults of her invaders!'

Charlestown Settled 1629; Burnt 1775; Rebuilt 1776. The enclosed land given by Hon. James Russell."

NEW INSCRIPTION.

"This is an exact model of the first monument erected on Bunker-Hill, which, with the land on which it stood, was given, A. D. 1825, by King Solomon's Lodge, of this town, to the Bunker-Hill Monument Association, that they might erect upon its site a more imposing structure. The Association, in fulfillment of a pledge at that time given, have allowed, in their imperishable obelisk, this model to be inserted, with appropriate ceremonies, by King Solomon's Lodge, June 24th, A. D. 1845."*

*The MODEL is placed on the floor of the inner chamber, or well-room, of the new monument, on a base of granite, directly in front of the entrance door. We have been kindly fa-

Having proceeded thus far, the Lodge next determined to commemorate their new work, by suitable public ceremonies; and to this end, invited the co-operation of the Grand Lodge, and such other branches of the Masonic Fraternity, as might be disposed to unite with them. The invitation was accepted by the Grand Lodge, and the 24th of June, the anniversary of St. John the Baptist, fixed upon as a suitable day for the contemplated purpose.

The arrangements were made by a joint committee, consisting of R. W. Brs. John B. Hammatt, Thomas Power, Winslow Lewis, Jr., Edward A. Raymond, and Ruel Baker, on the part of the Grand Lodge; and of R. W. John Soley, Thomas Hooper, Charles W. Moore, Francis L. Raymond, Dexter Bowman, Charles B. Rogers, J. A. D. Worcester, and G. Washington Warren, on the part of King Solomon's Lodge. The committee could not but feel that a heavy responsibility rested upon them. An exclusively Masonic procession had not been formed, nor a Masonic festival held, in Boston, or its vicinity, for fifteen years. They were about to try an experiment. They were again to appear before their fellow-citizens, decked with the same insignia which, in years gone by, had subjected them to reproach, contumely and insult. For protection against a recurrence of such a result, they relied on the personal character of the Brethren to be assembled, and the candor and impartiality of an intelligent community. They have not been deceived. Their faith has been realized, and their fondest hopes gratified.

The arrangements were necessarily more than usually elaborate and complicated. The ceremonies were to differ from those of ordinary Masonic festivals. Two objects were to be combined in one. Patriotism and Freemasonry were to walk hand-in-hand together. A Monument of Love was to be erected to the one,—a Monument of Marble and Fealty to the other. The association was a legitimate and natural one,—as much so as life and air: where there is no air there can be no life, and where there is no Patriotism there can be no Freemasonry. Yet, on this occasion, the distinctive character of each was to be regarded, and both were to be honored with the laurel-wreath, without disturbing their natural relation. It is due to the committee to say, that they were eminently successful, and that their arrangements throughout bore the marks of correct judgment and just discrimination.

vored with the following extract from the Report of the Building Committee of the Bunker-Hill Monument Association; which, at a meeting of the Directors, held 17th June, 1845, was read, unanimously accepted, and ordered to be recorded.

"The communications from King Solomon's Lodge to the Board of Directors, which were referred to the Building Committee, with full powers, and which make a part of this report; have been duly considered, and after mature deliberation, it was determined, that, instead of placing a tablet with an inscription in the upper part of the Monument, as had been suggested by the Lodge, and partially acceded to by the committee, leave be granted to erect a small marble monument in the hollow cone of the Bunker-Hill Monument, on the ground floor, directly in front of the entrance door,—a location favorable for those who may visit the monument and are unable from infirmity or age to ascend to its summit. To this proposition the Lodge has acceded; a marble monument, a fac-simile of the one originally erected by the Lodge, is now completed and placed in its destined position. There may it remain, to perpetuate the memory of the illustrious dead, and a lasting memento of brotherly love."

A true copy from the Records.

G. WASHINGTON WARREN, *Sec. of B. H. M. A.*

The procession was formed in Charlestown Square, at 11 o'clock, under the direction of the Grand Marshal, W. Br. WINSLOW LEWIS, Jr.* as Chief Marshal, and his Aids, BRS. NEWELL A. THOMPSON, and PETER C. JONES,—all of whom were mounted. The following was the

ORDER OF PROCESSION.

- 1st. Boston Encampment, with Band of Music.
- 2d. Entered Apprentices, with Banner.
- 3d. Fellow-Crafts, with Banner.
- 4th. Master Masons, not members of Lodges represented, with Banner.
- 5th. Blue Lodges, with Banners, according to date of charters, youngest first.
- 6th. Royal Arch Masons, not members of Chapters represented.
- 7th. Royal Arch Chapters, with Banners, according to date of Charters, youngest first.
- 8th. Grand Chapters of other States, with Banners.
- 9th. Grand Chapter of Massachusetts, with Banner.
- 10th. Grand Encampments of other States.
- 11th. Grand Encampment of Massachusetts and Rhode Island.
- 12th. Grand Lodges of other States, with Banners.
- 13th. King Solomon's Lodge, and invited guests.
- 14th. Grand Lodge of Massachusetts, with Banners.

The Boston Encampment was under the command of Sir JOHN R. BRADFORD,† St. John's Encampment, at Providence; Worcester County Encampment, at Sutton; and Portland Encampment, at Portland, Me., were also present, and enrolled themselves under the same command,—forming a body of about eighty Knights Templars, “in their solemn suits of black, with their caps, aprons, jewels and arms,”—presenting, says a cotemporary, “a fine martial appearance, and bringing vividly to mind, the romantic and historical details of the times of the Crusades.” They did indeed present a beautiful appearance, and under their excellent and skilful commander, discharged the important duty committed to them, with the tact and promptness of a well disciplined corps. We were highly gratified to see the Encampments of Providence and Portland so well and creditably represented. Both bodies were in “fine dress;” but we were particularly struck with the martial appearance of the former. They were in perfect uniform, and the peculiarity of their new and handsome caps, with their silver mounted swords, made them an object of special notice.

The Grand Encampment of Massachusetts and Rhode Island was also present, under the command of the Grand Master, Sir JOHN FLINT. Among the visitors who formed in this body, we noticed Sir ARCHIBALD BULL, of Troy, N. Y., Grand Master of the Gen. Grand Encampment of the United States, and Insp. Gen. 33d; Sir GILES F. YATES, of Schenectady, N. Y., Lt. Grand Commander of the Supreme Grand Council of the 33d, for the Northern District and Jurisdiction of the United States; and Sir KILLIAN H. VAN RENSSELAER, of N. York city, a member of the Supreme Council. All of these Brethren appeared

* W. Br. HUGH H. TUTTLE, Grand Sword Bearer, acted for Br. Lewis as G. Marshal of the Grand Lodge.

† Sir Winslow Lewis, Jr. is the Commander of this Encampment; but being engaged as Marshal of the day, the command devolved on the Generalissimo.

in the regalia of Grand Inspectors of the 33d degree.* Sir AMMI B. YOUNG, of this city, was also with the Grand Encampment, in the beautiful and princely dress of the 16th degree.

Besides the Grand Lodge of Massachusetts, there were present the G. Lodges of New Hampshire, Connecticut, Rhode Island and Maine. The G. Lodge of Pennsylvania was represented by R. W. JOSEPH R. CHANDLER, Esq., who appeared in his regalia as Past Grand Master of that body. He walked with the Grand Lodge of Massachusetts, supported by two Stewards, with white rods. JOSEPH T. BUCKINGHAM, Esq. President of the Bunker Hill Monument Association and WM. W. WHIELDON, Esq., one of the directors, also walked with the Grand Lodge.† The aged Brother Dr. WM. INGALLS, of this city, carried the "great lights."

The Grand Royal Arch Chapter of Massachusetts, with Comp. THOMAS TOLMAN, Esq. G. H. P., at their head, presented a fine appearance. St. Andrew's and St. Paul's Chapters, of this city, were also present, with their respective banners. A large number of R. A. Masons walked in the procession, and it is probable that several other Chapters were represented by their officers, but we have not learned their names.

Among the Lodges present in form, were the following:—St. John's, Boston; St. John's, Portsmouth, N. H.; St. Andrew's, Boston; Tyrian,§ Gloucester; Massachusetts,§ Boston; King Solomon's, Charlestown; Middlesex, Framingham; Columbian, Boston; Hiram, West Cambridge; Rising Star, Stoughton; Mt. Lebanon, Boston; Aurora, Fitchburgh; Jordan, Danvers; St. Matthew's, Andover; Liberty, Beverly; and Morning Star, Worcester. Beside these, Essex, Salem; Philanthropic, Marblehead; St. Mark's, Newburyport; Mt. Carmel, Lynn; Star-of-Bethlehem, Chelsea, and several other Lodges, were present by full delegations, but not in form. Among the invited guests in King Solomon's Lodge, was the Hon. THOMAS J. GOODWIN, of New York,—a Past Master of the Lodge, and a Past Grand officer of the Grand Lodge of this State. We also noticed several of the elder members of the Lodge in the ranks.

The procession moved from the Square at a quarter past 11 o'clock, passed up Main to Walker street, up Walker to High, through High to Lexing-

*It is worthy of remark, that seven of the nine members composing the Sup. Council 33d, were in the procession, viz: Ill. Brs. G. F. Yates, E. A. Raymond, C. W. Moore, R. Baker, K. H. Van Rensselaer, J. Christie, and Archibald Bull. A special meeting of the Council was held at the Merchants' Exchange, in this city, on the 25th June, the proceedings of which we may hereafter notice.

†Dr. John C. Warren, Robert G. Shaw, Esq., and some other members of the "Building Committee" of the Association, had signified their intention to be present, but were prevented by business engagements. Dr. Warren, in a note to the committee, assigning a reason for his unexpected absence, writes—"Having felt a great interest in the ceremonies of the occasion, and a strong desire to show my respect for the Fraternity, in which my father and uncle" [Dr. John and Gen. Joseph Warren—both of whom were Grand Masters of the Grand Lodge of Massachusetts] "felt the deepest interest, you will readily imagine that I experience great regret" at not being present.

‡Gen. WARREN was one of the original petitioners for this Lodge, and was an active member of it at the time of his death.

§The Charters of these Lodges, bear the name of Gen. Warren, as Grand Master.

ton, down Lexington to Bunker-Hill street, and thence to Monument street, where, opening to the right and left, it changed fronts, and passed up Monument street to the place of meeting on Bunker-Hill. The windows of the houses in the streets along the whole line of march, were filled with ladies,—presenting a lively and beautiful scene, and every where the procession was received with bright smiles, the waving of handkerchiefs, and the strewing of flowers and bouquets by the hand of beauty. It was a joyous hour,—one of those bright spots in human existence, around which the affections cluster and memory delights to linger, long years after the occasion has passed away,—and when many of those endeared to us by the ties of a cherished friendship, are known no more on earth.

The procession arrived at the Hill about 20 minutes past 12 o'clock. The ceremonies were commenced upon a raised, covered platform, at the southerly angle of the Monument, by a fervent and appropriate prayer, from the Rev. JOSEPH O. SKINNER, of Dudley, one of the Grand Chaplains. The venerable Br. JOHN SOLEY, Esq., Past Grand Master, then rose, and in a firm voice and impressive manner, addressed the Grand Master as follows :—

Most Worshipful :—Half a century ago, I had the honor of dedicating, in the name of King Solomon's Lodge, the first Monument erected on this spot to the memory of those brave men who here fell in the cause of American freedom ; and now, after a lapse of fifty years, I am, by the mercy of Divine Providence, spared to unite with a new generation, and over the graves of our departed countrymen, to offer anew our heartfelt gratitude for their patriotic services, and to shed the tear of affectionate remembrance over their virtues. The story of our resistance to the regal mandates and oppressive requisitions of our maternal alliance, has long since been spread upon the page of history, and deeply engraven upon the heart of every American.

The result of that resistance, under the guidance of Divine Wisdom, and the sword of our illustrious Brother Washington, was our independence as a nation, and the establishment of our civil and religious privileges as a people. Let us, as American citizens, strive to merit a continuance of these inestimable blessings, and, forgetting the wrongs that are past, let us cultivate peace and kindred feeling with the family from whence we sprang, and be mutually inclined to promote the prosperity of each other, so long as we continue members of the family of nations ; and to this end let us implore the Almighty Architect of the Universe to control that grasping ambition, which is the bane of public and private virtue, and the grave of national glory.

At the formation of the Bunker-Hill Monument Association, King Solomon's Lodge transferred to that body the Monument they had erected, with the land belonging to the same, upon condition that there should be placed within the walls of the Monument they were about to erect, a suitable memorial of the ancient pillar, in order to perpetuate that early patriotic act of the Masonic Fraternity. In carrying out this intention, a model of the original monument has been executed in marble, and placed on the spot intended for its location ; and now, sir, I present you with these working tools, to enable you to examine its architectural proportions, and am ready to introduce you to the place of its deposit.

To this address the M W. Grand Master, AUGUSTUS PRABODY, Esq. replied, in a spirited and effective manner, as follows :—

Venerable and respected Brother :—

Rarely does it fall to the lot of a member of our Fraternity, that he can stand erect, in manly form, and in unimpaired vigor rehearse the story of his Masonic labors *fifty years ago*. Yet you tell us of what you did as Master of King Solomon's Lodge, at that remote period.

We learn from our book of Constitutions, published before the present century, that on the 2d of December 1794, the handsome Monument that graced the heights of Charlestown, was publicly dedicated by the society of Freemasons; on which occasion a spirited Dedictory Address was pronounced by the Right Worshipful JOHN SOLEY, jr., Master of King Solomon's Lodge. On the pedestal of the Monument was this inscription:—

“Erected A. D. MDCCXCIV., by King Solomon's Lodge of Freemasons, constituted in Charlestown, 1783, in memory of Major General JOSEPH WARREN, and his associates, who were slain on this memorable spot, June 17th, 1775.”

Then followed this monitory address to posterity:—

“None but they who set a just value upon the blessings of liberty are worthy to enjoy her. In vain we toiled; in vain we fought; we bled in vain, if you, our offspring, want valor to repel the assaults of her invaders.”

Your address has sounded to us like “a tale of the times of old,”—“the voice of the deeds of the days of other years.” You have been spared to pass the fate-mark of threescore and ten. You have lived in the days of our Washington and Warren, and survive to tell us of their deeds, which you witnessed.

Ever since its settlement, Charlestown has been the residence of Brethren dear to the Craft. Most of them have passed away in honor,—but some yet remain in honor.

Meetings of the Grand Lodge have been held in Charlestown, where many of its ruling members abode. On the 26th of May, 1785, a Convention was here held to consider the state of Freemasonry. On the 2d of December, 1794, the first Monument was dedicated; and on the 17th June, 1825, the Corner-Stone of the splendid edifice before us, was in due form laid by the Craft, assisted by the great LA FAYETTE. These meetings, from the first, were held in Warren Hall; and King Solomon's Lodge now holds its meetings in Warren Hall. The location has been changed; but the cherished name remains.

It was natural to expect that in the home of Freemasons, the spirit of freedom should reside; and that Charlestown should give one of the earliest and most brilliant pages to the history of American Independence.

The Freemasons of Charlestown, witnessed the conflagration of their village by hostile incendiaries; and saw their heights crimsoned by the best blood of their Brethren. But all this did not extinguish their zeal for the Order; and soon after the revolution, before their desolated domicils were completely rebuilt,—they provided Warren Hall for the Craft. And on the 5th of September, 1783, from the Massachusetts Grand Lodge, over which their Warren had presided, they procured the Charter of King Solomon's Lodge, which has ever since remained a chosen dwelling of charity—and still is a faithful and correct working Lodge, from which many other Lodges in the country, might receive valuable lessons.

You, sir, are one, whose whole life has been marked by ardent attachment to the Order. In youth, you dedicated the first Monument to the memory of the early victims in the strife for freedom; and now, in the full maturity of age, you present to us the tools with which you have chiseled in marble, a more enduring model of your early memorial.

With no-ordinary pleasure the Grand Lodge receive these evidences of your fidelity and enterprize, and will proceed to examine the work.

The Grand Master, with his officers, here proceeded to examine the work; during which ceremony one of the bands played a dirge. Having completed the inspection, he returned to the platform, and concluded as follows:—

On this consecrated spot, surrounded by these works, which, with ever living freshness, remind us of the early sorrows, the long continued anxious strife, and the ultimate triumph of Patriotism and Freemasonry, we pronounce them finished—and well done!

Brethren—Behold these emblems ! They have an enduring power to speak to the heart things that the tongue cannot utter. Here, we unitedly resolve ever to cherish them as dear remembrancers of those who fell in their country's cause—and of those who have so worthily commemorated their fame.

Venerable Brother :—Our heart's prayer is, that you may be spared, in years to come, to give us other examples of National and Masonic virtue; and when at last you shall be called before our Grand Master above, that he may pronounce your earthly labors *well done*.

The following Hymn, from Br. Power's Masonic Melodies, was sung by the choir, with excellent effect :—

TUNE.—“ *Auld Lang Syne*. ”

We met in love ; we part in peace ;
Our council-labors o'er ;
We'll ask, ere life's best days shall cease,
To meet in time once more.

CHORUS.—'Mid fairest scenes to memory dear,
In change of joy and pain,
We'll think of friends assembled here,
And hope to meet again.

Though changes mark time's onward way
In all we fondly claim,
Fraternal hopes shall ne'er decay,
Our landmarks still the same.

CHORUS.—'Mid fairest scenes, &c.

Our Faith unmoved, with Truth our guide,
As seasons mark our clime,
'Through winter's chill, or summer's pride,
We'll hail the Art sublime !

CHORUS.—'Mid fairest scenes, &c.

When life shall find its silent close,
With Hope's kind promise blest,
In that Grand Lodge may all repose,
Where joys immortal rest !

CHORUS.—'Mid fairest scenes, to memory dear,
In change of joy and pain,
We'll think of friends assembled here,
And hope to meet again.

Br. G. WASHINGTON WARREN, J. W. of King Solomon's Lodge, and Orator of the day, was then introduced by W. Br. ROGERS, and delivered the following concise, well-written and appropriate

A D D R E S S :

M. W. Grand Master and Brethren :—

Three score years and ten—the allotted period of human existence—have now elapsed, since the field on which we stand was consecrated by the blood of Patriots and rendered thenceforth memorable by the bravery of those heroic men who led or mingled in the first great battle of the American Revolution. On this field, and in that battle, Freemasonry stood forth pre-eminent as the defender—even to Martyrdom, of American Liberty. For here—seventy years ago—amid the flames of burning Charlestown, the roar of the booming cannon, the shouts and cries of contending armies—did the spirit of the Grand Master of the Grand Lodge of Massachusetts take its flight to the Supreme Architect of the Universe, whence it emanated. Many others of the Masonic Fraternity were here fighting by the side and cheered by the example of General WARREN, and many fell with him, and died, albeit they gave no sign.

It was the high sense of the patriotic and exalted services rendered to their country by General Warren and other members of the Masonic Fraternity, that prompted King Solomon's Lodge in Charlestown, to be the first to distinguish the place of his death by a suitable Monument. In 1794—nineteen years after the battle—about the same length of time that the Bunker-Hill Monument Association were afterwards engaged in erecting their obelisk—this Lodge procured a grant of the land from the honorable James Russell, who was then its proprietor, and erected thereon at their own cost a beautiful Tuscan Pillar “to the memory of General Joseph Warren and his associates.” They subsequently fenced out a road, leading from the street to their Monument, obtained an act of the General Court authorizing them to hold the land and protect the Monument from injury, and adopted a standing by-law that “their Master and Wardens should visit the same, as often as occasion may require and keep it in complete repair, at the expense of the Lodge, forever.” For over thirty years that work of their hands, with its gilded urn glittering to the sun, stood up alone to signify to the world that this was no common earth.

That effort of King Solomon's Lodge was the distant precursor of a greater enterprise. In the year 1824-5, towards the close of the half century after the battle of Bunker-Hill, a strong conviction pervaded the community, that there ought to be erected on the spot an imperishable Monument—one which planted deep and firmly in the earth should reach through the clouds, and meet the sun in his daily course at high twelve—for it was then felt by the country that nothing but such a structure could adequately denote the momentous results of that struggle. A general association was therefore formed to carry into execution the popular design. At that juncture, King Solomon's Lodge came forward and presented to the new association their land and their Monument. It was among the first, and we may add among the most liberal donations to the Bunker-Hill Monument Association. Nor did their liberality stop here, but afterwards when this proud structure—the erection of which was commenced before its cost was counted—had little more than showed itself above the surface of the ground, and by the exhaustion of the means obtained was arrested in its course, with the gloomy prospect of its remaining for a long time to come an abortive attempt, telling of nothing but the ingratitude of the age which undertook it—this same Lodge came forward and from their limited funds contributed by the hands of their worthy treasurer, John Gregory, two hundred dollars towards the completion of the work. Other Lodges and Masonic bodies made similar donations, and many individual members of the Fraternity from first to last subscribed liberally to the noble object—impelled not only by the feeling of patriotism which they possess in common with their fellow-countrymen, but also by that strong tie of sympathy and of fellowship which binds them peculiarly to Bunker-Hill.

It was undoubtedly owing to the remarkable interest which the Masonic Fraternity were known to have felt in the place, that the Grand Lodge of Massachusetts were specially invited to lay the corner-stone of the new Monument. Twenty years ago the last Tuesday, that important ceremony was ably performed by the Most Worshipful John Abbott, then Grand Master, with the assistance of that esteemed Mason, and illus-

trious man, General Lafayette, whose triumphal visit at that time to the scenes of his early heroism forms of itself an epoch in the American history. The august occasion of the 17th June, 1825, brought together from all parts of our country the Brethren of every degree. The glory of that splendid pageant, has passed away, but its memory will cling to the latest generation;—nor will our Fraternity ever fail to regard with honorable satisfaction, the part which they took in laying the foundation of a monumental structure destined to endure to the remotest era, an appropriate tribute of the nineteenth century to the spirit of liberty.

The Monument Association, in 1825, through their organ the Hon. Edward Everett, then Secretary, expressed in a letter which is still upon record, “the high sense which the officers of the Association entertained of the patriotic spirit which prompted King Solomon’s Lodge to the erection of a Monument at so early a period, and, compared with the resources at command, at so great expense,” and further declared, that “the wish of the Lodge that some trace of the existence of their work may be found in the archives of the association shall be faithfully fulfilled.”

In a commendable compliance with this understanding, the present officers of the Association have offered the floor of the inner room of their obelisk for the erection of an exact model of the old Monument. The model, furnished by the present members of the Lodge, has now been exhibited to the Most Worshipful Grand Master of Massachusetts for his approbation, who has been pleased to pronounce the work to be well done and placed in Masonic order. And it is with sincere pleasure, Most Worshipful, that I now present to you the thanks of my Lodge for the interest which you have all along taken in the prosecution of a work which is to perpetuate the name of your heroic predecessor.

There is also connected with this occasion an association of extraordinary interest. Our worthy and venerable Brother, who, in the name of King Solomon’s Lodge has presented their model to the Grand Master for his acceptance, was himself in 1794, Master of the Lodge and dedicated the old Monument. He is the sole survivor of that small but patriotic band of Brothers who reared the first Pillar on Bunker-Hill. Half a century has since passed away, and still he remains steadfast and honored amid all the changes and bereavements of time. In the name of our Lodge do I thank you, sir, for the zeal and patriotism which you then and have ever since exhibited. Bartlett, Newell, Swan, Calder, Frothingham, Stearns, Goodwin, Hurd, and your other associates have long since preceded you to that Lodge above, not made with hands, eternal in the heavens. Far distant be the day of your departure, but whenever it shall come, bear witness to the cordial thanks we now express to you and to them for thus having added another link to unite our hearts to this hallowed ground. Yes, venerable Brother! As long as this towering obelisk shall lift up high its Cap-Stone to receive the earliest glimmer of the morning sunlight, and shall enclose at its base, within its huge sides of massive granite, the beautiful representation of its parent Monument—as long as the name of Bunker-Hill shall cause a thrilling sensation in the American heart, so long shall that illustrious deed of your’s and your ancient Brethren be borne in grateful remembrance by our Fraternity.

In the ceremonies of this morning we do not seek to exhibit a vain

spirit of ostentation. We wish fairly to discharge a duty which we owe to truth and to history. If gratitude for the performance of signal services be creditable to any age, it is all the more creditable the sooner it is testified after such services are rendered. If it were an achievement, honorable to our people, by means of a general association in 1825 to commence; and in 1843 to complete a Monument on Bunker-Hill, commemorating the battle of the 17th June, 1775, it was certainly more honorable to a single Lodge of Free and Accepted Masons to pay the same tribute of respect in 1794, when the generation had not yet passed away who witnessed the memorable conflict. Time and national prosperity had not at that earlier period so richly unfolded the inestimable consequences of the long continued series of struggles which was so brilliantly but terribly opened on this scene of most deadly execution. The NAME of Bunker-Hill had not then become so prevalent a rallying word throughout our wide spread land, nor was the PLACE itself visited so frequently as it now is daily by pilgrims from every clime. But the ancient members of KING SOLOMON'S LODGE, brought up at its feet, and feeling to the full the generous emotions with which the contemplation of the place can never fail to inspire all true lovers of their country, thought they were doing but a simple act of duty in setting up a Pillar of their own to single out the spot, dear to them as inhabitants of Charlestown, as joint heirs with their fellow-countrymen in the blessed inheritance of civil and religious liberty, and still equally dear to them as members of an institution whose beloved chief had here shed his life-blood for the baptism of his country's freedom. And when in the course of events, the whole community of a succeeding age were instigated by their sense of justice as well as of gratitude, to offer in a similar but more enduring manner, their homage of veneration to the men who here fought, bled and died, it was noble in the Lodge to withdraw their rightful claim to the land, and to surrender the cherished work of their hands, to give place to another structure, which in the sublimity of its conception, and in the generality of its contributors, should utter forth an universal sentiment.

And how rightly, Brethren, our predecessors judged in deeming this field to be deserving of monumental distinction! Other places there are, familiar and endeared to every American heart,—other fields which in the view of history and of distant ages will appear as classic, ay, holy ground, but here, where our fathers first met in the form of an organized army with the fixed resolution to oppose a foreign government, whose injustice they had not been able to dissuade and were then determined as a last resort with their arms to defeat;—here, where in battle array, and in sight, almost within reach of the swift-spreading flames, which were involving in a common destruction the dwellings and the sacred temple of worship of this devoted town, they gallantly resisted the skilful attacks of an experienced European soldiery, and where they displayed that steadiness of nerve and daring courage, which clearly demonstrated that on a fair trial, upon any thing like equal terms and with the just cause which they had, they would ever be victorious;—here, HERE is the spot, where all the world over, and in all time to come, the friends of Freedom will turn their glowing thoughts as to the prominent battle-ground of the American Revolution. Here flowed in copious streams the blood of the

champions of American Liberty; here, her principles first took deep root in the American soil, and here at last, has a grateful posterity reared upon a foundation not to be disturbed, a permanent Monument, which shall forever proclaim her triumph.

It is, Brethren, a pleasing reflection, and one in which we may indulge with an honest pride, that of the celebrated men who conducted our country safely through the revolution, and established it upon the firm basis of the Federal Constitution; the greater portion were leading members also of the Masonic Fraternity. And so we shall find in all ages of the world, the eminent men of our Craft laboring assiduously for the amelioration and advancement of their fellow-beings. But when the great issue of modern times was made up in the new world, between a home and a foreign government, between an equality among men and elective offices on the one hand, and an aristocracy of rank and hereditary rulers on the other, the principles of our Institution would naturally incline its members to the choice of true patriotism. Washington, Franklin, Hancock, Samuel Adams, Knox, Green, Sullivan, Stark, Brooks, and indeed almost all of that noble race—themselves Freemasons, must have found in their more humble Masonic Brethren, ardent supporters in the cause which they so fearlessly espoused; and the revered memory of the martyr of Bunker-Hill must have roused the enthusiasm of them all. An Institution which has raised so many men who have promoted the public welfare and national renown, and which has perfumed the path-way of time from generation to generation with the fragrance of its extended charities, may justly claim the admiration of mankind. Freemasonry—whose Lodges universally are dedicated to God and the holy Saint Johns, and which professes for its cordial principles equality, morality and brotherly love, may with truth be said to be founded upon a rock. The popular breath may graze it, the storm and tempest of faction may now and then assail it, but as long as its members adhere to the old foundation it will not fall, because it is founded upon a rock. Be it our aim, Brethren, to cultivate these principles in their purity, and let it ever be the constant strife and study of us all to become worthy Masons, that we may thereby be rendered the better citizens.

But those of us who are members of King Solomon's Lodge the occasion addresses with stronger emphasis. It is the gloriolus lot of this Lodge to be identified with Bunker-Hill, and to have earned a proud name in having distinguished it by a token of their fond regard, long before the projectors of this Monument had conceived of their design, and that name we trust will endure with this Monument as long as mankind shall be permitted by Providence to have a dwelling place upon earth. Already are there borne upon our roll the names of many men now gathered to the dust, who, in their time were excellent citizens, the salutary influence of whose services and example extends to the present moment. May the number of such men increase in every generation. Established in a town, the whole face of whose territory was once marked by an unsparing conflagration, which, perhaps, was intended merely as the parental chastisement of a foreign power, but which burnt out of the land once for all every anti-republican predilection and every trace of colonial sub-

servience, having in their daily view this ineffaceable memorial of patriotism unalloyed, may King Solomon's Lodge imitate with unerring diligence the matchless virtues of the fathers of our republic. May they ever resolve, that as they were the first to bear public testimony to the magnanimous sacrifice offered up with a pious trust on Bunker-Hill, so they will be the last to forsake the sacred principles, which these scenes will speak out continually, instructing with stirring eloquence the advancing ages of the world.

But let none of us depart hence, without feeling and duly acknowledging the paramount obligations resting upon us all as citizens of this great republic. We stand on the spot where was exhibited the first scene in the drama, the closing act of which brought out in full reality the perfect equality and freedom of man. Not now the mere creatures of circumstance, nor dependent for success in life upon the accident of birth, nor upon the capricious smile of arbitrary power, we stand up as free men possessing the liberty and the facilities to develop all the capacities of manhood, and sharing the encouraging prospect of receiving in due time a fair reward for laborious exertion. Survey the past period of seventy years, thronged as each year has been with eventful incidents, and estimate if possible the vast improvements which have sprung up in government, in every branch of science and of art, and in every thing which adds comfort and dignity to life. These are the trophies of the liberated and expanding mind. The old world has gained much by the unrestrained progress of the new, while the new world has received in turn favorable impulses from the awakened spirit of the old. It is this onward movement of our time that should inspire our hearts with joyful hope and with noble designs. Let us take care, that in this unrivalled career of our Republic there be no retreat; but let us be mindful of the lesson of history which this place recalls to our minds, and see to it in season that adequate provision be made to meet the demands of any emergency. Let us all, in the various relations which we bear to society, stimulate the growth of learning, of virtue and of an enlightened patriotism. And whenever, after the lapse of succeeding periods of SEVENTY YEARS, or on the more frequent occurrence of some interesting celebration, this renowned summit shall be covered, as now, with the thoughtful brows of exulting manhood and ornamented with the sparkling eyes of lovely woman, may it be the lot of each assembly, after having invigorated themselves, by breathing awhile this liberal air, and by yielding to the holy influences of the place, to return happy to as prosperous, and as virtuous abodes, as it is our highly favored privilege to enjoy.

After the address, which was delivered with good emphasis and effect, and listened to by about 5000 people, the following spirited patriotic ODE, written for the occasion by R. W. BR. THOMAS POWER, was sung.*

*We published this Ode in our last number, but in order to give a full and connected account of the celebration, we republish it. It will bear two readings.

MASONIC CELEBRATION

TUNE.—"*Scots wha hae.*"

GATHERED on the hallowed spot
Ne'er by faithful sons forgot,—
Who, this festal day, would not
Join our solemn rite ?
Ne'er be said, our social ties
Fail with patriot zeal to rise ;
Ne'er be said, we coldly prize
Valor's honored height.

While fraternal watch-fires glow,
Ages still untold shall know
Where the dauntless met the foe,
Marked with manly grace.
See where honor led our sires !
See where Freedom lit her fires !
Fame directs, and Truth inspires,
Deeds of arms to trace !

On the hill-top's radiant brow,
Seen in rising glory now
Points the spire where freemen bow,
To each Brother dear.
Who shall mingled feelings tell,
On the field where WARREN fell !
Who shall break the cherished spell
Binding hearts sincere !

Who that, on the ocean wave,
Marks the spot where fell the brave,
Would not, o'er the hero's grave,
Give one silent tear !
Who that treads our native shore
Brings to valor's shrine, no more,
Hearts with generous thoughts in store,
Love that lingers near !

Tears be here to manhood's pride,
Blending in affection's tide ;
Never be the boon denied,
Dear to deathless fame :
May the lettered tablets' form,
Hallowed by devotion warm,
Still surviving each rude storm,
Daring deeds proclaim !

Join we now one holy prayer,
Still His guardian love to share,
Who decreed our fathers' care,
Dangers all around !
Join we now the lofty strain,
Rising over hill and plain,
Freedom's Temple to maintain
On her sacred ground !

The services on the Hill were concluded with a Benediction by the Rev. Br. ASA EATON, D. D., of the Episcopal Church,—whose patriarchial appearance and great moral worth make him ever an object of interest and love ; and whose long and unwavering attachment to our Institution, is the best commentary we need offer on the purity of its principles, or its practical utility.

The procession was then re-formed, and marched to a spacious pavilion, erected a short distance from the Monument, (but on the battle-field,) where an elegant and sumptuous dinner had been provided, by Br. JOHN WRIGHT, of this city. The company, numbering about seven hundred, having arranged themselves at the table, a blessing was asked by the Rev. Br. SKINNER, and to that voice every

heart responded its amen, in thanksgiving for the happy termination of the business of the day, and for the favorable circumstance that had brought so many together, to partake of the bounties of that Great Being, to whose providential care they owed that happy hour. It was indeed a happy hour—when the congratulations of friends renewed the remembrances of duty—when all sectional and party feelings were forgotten, and friendship shed its brightest halo around that happy assemblage. There, was the elasticity and buoyancy of youth—there, the firmness of manhood—there, the wisdom and experience of age. The grey head and hoary locks of the Fathers in Masonry, were proud memorials to the younger members of the Fraternity, that the bond of their union has not been weakened by time, nor the harmony of social feelings interrupted by force of circumstances.*

The tables were dismissed by singing the following Hymn, from the Masonic Melodies :—

TUNE—" *Old Hundred.* "

From hearts sincere, from lips most true,
We bring united thanks anew ;
Be all our hopes reposed on THEE,
While Time shall last, or Truth shall be.

While humbly now our homage owned,
To HIM, our Sovereign, high enthroned,
O, be our footsteps guided still
Where Truth shall dearest hopes fulfil.

The company then sat down to reciprocate their sentiments in "thoughts that breathe and words that burn,"—to call up the greatness of their fathers for their example—the memories of the illustrious dead for emulation—the virtues of the illustrious living for their encouragement. And this part of the ceremonies was commenced by Br. C. W. MOORE, on the part of the Committee of Arrangements, with the following

WELCOME TO THE BRETHREN.

Most Worshipful and Brethren—

I am requested by the Committee of Arrangements, in the name of King Solomon's Lodge, to bid you a fraternal welcome to Bunker-Hill. We greet you as Brethren, and offer you our congratulations. We congratulate you, that we are again permitted to assemble in peace and quietness, under our own "vine and fig tree." We congratulate you, that the black and portentous cloud which but recently hung over our Institution, has spent its anger and passed away. And we congratulate ourselves, in being able to welcome to this consecrated spot, so large a number of Brethren, who through good and evil report,—in the hour of danger, and the day of trial, were found true and faithful to their trusts : Brethren, whom persecution could not prostrate,—whom the withering glances of scorn

*The Grand Master presided at the table, with the Master of King Solomon's Lodge on his right.

could not terrify,—whose steady bearing and unblanching eye, have driven the prowling wolf of malice back to his lair.

The crisis has been passed. The persecution has been borne. The *conspirators have fallen*, and our Institution is again at peace. The sound of the gavel is again echoing through its ancient halls, and the good and influential men of society are returning to their deserted seats. The Dove has come back, bearing the olive leaf, and proclaiming a curse removed, and a land at rest. In all parts of the civilized world, our Order is seen spreading itself like some ancient oak, with its many roots riveted to the soil, and its broad limbs spread in bold outline against the sky. Long may the sun light of honor and renown linger amid its venerable branches. And if ever in the course of events, the “brave old oak,” lashed by the storm and riven by the lightning, shall totter to its fall, around its trunk will the ivy of popular affection, that has so long clasped it, still cling, and mantle with greenness and verdure, its ruin and decay.

It was a custom of the ancient Jews to assemble for worship on the highest of hills. Such places were accounted holy. On them the spirit of God was thought to repose. And it was probably this belief that mainly induced our ancient Brethren to select the highest of hills, on which to practise those sacred rites and to inculcate those divine principles which form the basis of our Institution. Very properly then, has this place been chosen to celebrate the natal day, and to commemorate the virtues of him, who was “a voice in the wilderness,” preparing the way for his Great Master, whose sublimest manifestation of divinity was upon one of the high hills of Judea. Very properly has this spot been chosen, on which to consecrate a few hours in remembrance of the patriotism and the valor of those Masonic Brethren, who here offered themselves a willing sacrifice to the Great God of Battles, that we might be free.

If the Jew were right in building his Temple on a hill, in which to worship the God who had led him from Egyptian bondage, surely we cannot be wrong in assembling on the top of one of our own consecrated hills, to pour out the free offering of grateful hearts to the same beneficent Being, for our own deliverance from oppression. No spot of earth has stronger claims on our affections and sympathies as American citizens,—no spot of earth is more dear to our hearts as American Freemasons, than Bunker-Hill. The soil beneath our feet has drank the best blood of patriotism, and the purest blood of Masonic hearts has contributed to its nourishment. Here was enacted the first scene in that great national drama, whose plot was laid in freedom, and the development of which presented to the world, for the first time, a rational and enduring liberty. Here was first kindled that sacred flame of patriotism, which, throwing its pure light down the vista of time, shall live to the remotest generations, for a beacon to guide

all mankind to freedom. Here, GRIDLEY planned.* Here, PUTNAM fought. And *here*, the first great Martyr in the cause of American liberty,—the beloved Grand Master of American Masons,—the immortal WARREN,—threw aside his Jewel in the Grand Lodge below, to take his seat, as an humble member, in the Grand Lodge above.

"Ne'er to the mansions where the virtuous rest,
Since their foundation, came a worthier guest;
Nor to the bowers of bliss was e'er conveyed,
A nobler spirit or a gentler shade."

Brethren—To this hallowed spot, alike dear to patriotism and to Masonry, we bid you a hearty welcome. May the mutual interchanges of fraternal friendship this day, be productive of permanent good to the future prosperity and welfare of our venerated Institution. May the bond of fellowship which we have here met to renew, remain unbroken forever. And while the glorious deeds and sacrifices of our Brethren on this blood-drenched battle field, shall blaze forth in characters of living light, to guide us in the path of duty, as citizens of a Republic, pre-eminently the "light and glory of the world,"—let us remember, that as American Masons, we form an important link in the great chain of a Universal Fraternity, embracing within its vast extent, the great and good men of every land where civilization has shed its blessings,—that our Brethren are found on the thrones of Europe, amid the arid sands of Africa, under the burning sun of Asia, and in the ice-bound regions of America. Let us remember this—and let it be our unalterable resolve, to preserve this important link in the chain, bright, strong, and well-riveted to its fellows. Thus will our Institution stand—

"Like some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its base the rolling clouds are spread,
Eternal sunshine settles o'er its head."

Br. Moore concluded his remarks by giving as a sentiment,

"The Grand Lodge of Massachusetts."

To this sentiment the M. W. Grand Master responded, by the following interesting and judicious address:—†

*Col. RICHARD GRIDLEY, of Boston, was the Engineer who laid out the works on Bunker-Hill, the night preceding the battle. He was then a Mason, and subsequently Deputy Grand Master of the Grand Lodge of Massachusetts.

†The Grand Master had spoken but a few moments, when one of those sudden gusts of wind, or incipient hurricanes, which are common to our climate at this season of the year, sprung up, raising an appalling cloud of dust, and at one time threatening the entire demolition of the pavilion under which the company were assembled. This was followed by a deluge of rain, which continued for ten or fifteen minutes, and had the effect to scatter a large portion of the Brethren.

Brethren :—We ought more diligently to inquire, and better to understand, whence Grand Lodges were derived, and to be more mindful of the purposes for which they were instituted.

Freemasonry is very ancient,—how old, no man living can accurately tell. But Grand Lodges, so far as we have authentic accounts of them, are comparatively modern. We can trace them no farther back than between nine hundred and one thousand years.

King Solomon is called a Grand Master. He may have been so—but I doubt if he had more than one Lodge under his dominion.

We have reason to believe—indeed I think we have proof—that in the first ages of Freemasonry, while the Lodges were few, their Masters ruled them with absolute and imperial power. They prescribed the rules and regulations for the government of the Craftsmen, in their instruction, ceremonies, and Lodge-labors: which they took good care to preserve uniform and without change. These were adapted to the wants of the Craft,—who received them as lessons of wisdom, and rendered implicit obedience to them.

At length they were hailed as time honored usages,—and have ever since been venerated, and transmitted as the ancient usages and landmarks of Masonry. They acquired a power above that of the Masters; and they, as well as all others, have ever since been bound to obey them as sacred and of paramount authority.

Ages rolled on—and the benefits flowing from Freemasonry caused its spread into every civilized nation. Then it became obviously necessary to adopt other measures to preserve its identity and unity of action. General laws were enacted, constitutions framed, and Grand Lodges were instituted,—to whom was ceded most of the remaining power of the Masters.

The first Grand Lodge, since the misty and half known periods of antiquity, was formed in or near York, in England, in the year of our Lord, 926. And subsequently one or more has been organized in almost every nation where Lodges had found their way. In kingdoms possessing distant or foreign territories, Provincial Grand Lodges were also established.

The first Grand Lodge in North America, was *St. John's Grand Lodge*, convoked under a warrant from ANTHONY, LORD VISCOUNT MONTAGUE, Grand Master of Masons in England, in the year 1733. He appointed HENRY PRICE first Provincial Grand Master; under whom the Lodge was organized—and in the same year, they granted a Charter to *St. John's Lodge*, in Boston, which was the first Lodge ever chartered by an American Grand Lodge.

In 1769, another Provincial Grand Lodge was constituted in Boston, called *The Massachusetts Grand Lodge*, under commission from GEORGE, EARL OF DALHOUSIE, Grand Master of the Masons in Scotland,—in which commission our lamented JOSEPH WARREN was appointed Provincial Grand Master.

These two Grand Lodges, for many years the only ones in North America, disseminated Freemasonry far and wide, till 1792, when they united and formed the present *Grand Lodge of Massachusetts*.

Before other Grand Lodges were formed in North America, those in Boston had granted many charters out of Massachusetts, in other States, Provinces and Territories. By them Lodges were established in Maine, New Hampshire, Vermont, R. Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Ohio, Newfoundland, Nova Scotia, Canada, and in many of the West India Islands. Of these 33 were chartered by *St. John's Grand Lodge*; 13 by the *Massachusetts Grand Lodge*, and 17 by the *Grand Lodge of Massachusetts*, after the union.

During the brief and stormy period from the appointment of Grand Master Warren, till his glorious death in 1775, the pacific labors of Freemasonry yielded to rough and warlike revolutionary struggles—and but few new Lodges were formed. Three Charters only bear the honored signature of the revered WARREN, which are *Tyrian Lodge*, at Gloucester, *Massachusetts Lodge*, at Boston; and *St. Peter's Lodge*, at Newburyport.

Since that period, Grand Lodges have been formed in almost every State and Territory—and now there are 34 on the continent, north of Mexico.

The fact that nearly all the Freemasonry of North America, has been derived directly, or indirectly, from Massachusetts, throws on us a fearful responsibility, to teach and practice well. The Brethren throughout the Union, have a right to expect from us precepts and examples which will bear the test of the most rigorous scrutiny. Massachusetts was once emphatically the head-quarters of American Freemasonry. If it is less so now, we trust that it is not because we have fallen, but that others have risen. And we rejoice that there are now around us other Grand Lodges, claiming as high a title to the respect of the Fraternity as we can boast. Some of them have honored us with their presence this day, to share in our labors and festivities.

Brethren :—We hail you, and bid you welcome. We tender you the right hand of fellowship; and invite you to a closer interchange of kind and social intercourse.

Brethren :—Let us now pledge ourselves to each other, that we will all labor to make our respective Grand Lodges what they were designed to be. They should be fountains from which should flow to all the Craft, perpetual streams of paternal instruction, and benevolent rules for the regulations of their labors and their lives. They should enlarge the dispensation of charity, and increase the facilities of Fraternal intercourse, so that all may be early informed of the welfare of their Brethren.

Increased facilities of intercourse expose all our operations to more extended observation. Already they are such, that we are now informed of the movements of our Brethren in Tennessee, a few days since, on the death of our illustrious Brother, Gen. ANDREW JACKSON. And we have on our tables, the *L'Orient*, or general review of Freemasonry, published last month in Paris, which gives notice to the world, that in the United States of America, the Lodges of Massachusetts usually celebrate the 17th of June, the anniversary of the battle of Bunker-Hill. But "this year the festival will be holden on the 24th of June, under the auspices of King Solomon's Lodge; great preparations are made for the occasion—and thousands of Masons from the various parts of the Union, are expected to assist at this great solemnity."

Freemasons :—Behold the emblems that cover this consecrated ground,—memorials of the merits of our fathers, and the gratitude of their children. Remember—that at home and abroad, the public eye is fixed on our solemnities this day. Let them be so conducted, that they shall be worthy of universal inspection. I will call to your notice

King Solomon's Lodge—To whose Masonic zeal and patriotic labors we are indebted for the festivities of this day.

This sentiment called up W. Br. CHARLES B. ROGERS, Master of King Solomon's Lodge, who spoke as follows :—

My Brethren :—In behalf of myself and the members of King Solomon's Lodge I offer you my sincere thanks for your attendance here to day, and more especially would I do so as it is but two years since our Lodge called upon the Brethren of this State, to rally under their banner, for the purpose of attending the celebration of the Bunker-Hill Monument Association at the raising of the capstone; and King Solomon's Lodge would not have made another call upon the Fraternity to assemble again under their banner, in so short a time, had they not deemed it their duty so to do—a sacred duty, which they owed to the Masonic Fraternity at large, as well as to the memory of the lamented Warren and his associates,—we did not consider the object for which yonder pile of granite was erected, completed. We did not consider that it told its story in history, until it bore upon, or within some part of it, the fact that King Solomon's Lodge, was the first to erect a Monument to those whose names are indelibly connected with the

glory of that great day, the seventeenth of June, '75; and on the occasion of placing within that Monument a testimonial of such a description as should forever bear witness to the honorable and patriotic part that Freemasons have acted in this matter, we thought it no more than right that the Freemasons of New England should have the privilege of joining with us, in the festivities of the occasion. Our invitation was accordingly extended to them, and honorably have you responded to the call; and for this, my Brethren, I return you my sincere thanks, and hope that the satisfaction of having joined in this celebration, may be a more gratifying reward to your feelings than I am capable of conferring by words.

My Brethren:—Our numbers and appearance here to day, must show to the traducers of Freemasonry, that it is not dead, neither has it been sleeping; but that it is now, as it ever has been, actively engaged in all its great, benevolent and philanthropic objects—using its best and most efficient means for alleviating human suffering and disseminating the moral precepts of religion. Public parades, it is true, we have not had so many of as in times past, and I think I am right in saying, that it is not in vain parades and outward show that Masons should most exult, but in the principles of the tenets of our Institution and the practice of, and obedience to, the moral laws, which are inculcated by its every precept. The moral precepts of Freemasonry, which are taken almost exclusively from the sacred scriptures, are obligatory not only upon the whole Fraternity themselves, but are such as are equally binding upon the whole family of man. Neither is Masonry confined in her good works entirely to her own votaries, but she is as unlimited as human suffering; and although Masons are in a peculiar manner bound to relieve each other in times of distress, yet the obligations under which they are placed, to the rest of mankind, are in no way changed or impaired, but in a most essential manner strengthened and enforced, by the additional ties of the Order; and and hence the dedication of our Institution to universal benevolence. Let ignorance, envy and malice, rail at Freemasonry as they please—founded as it is on virtue, benevolence and truth, it is ever destined to withstand their feeble efforts. Yonder granite obelisk may by the hand of time be crumbled into ruins—the marble Monument within it, which has this day been consecrated, may moulder into dust, yet Freemasonry itself is destined still to shine on, increasing in goodness and in brightness, a living monument of its own worth.

It remains for us then, my Brethren, as we regard the welfare of our Institution, and of each other, that we exhibit a correct deportment in all the walks of life, that we be faithful to our obligations, and true to our trust, with a deliberate determination that its interests shall not suffer by our neglect. Thus we may continue to go on in our own quiet and unostentatious manner. And while the institution shall continue to be governed by such principles of action, the wise and the good will always be found with and amongst us, and we shall be able to transmit from generation to generation, the wise and valuable principles of our Order, until mankind shall become so wise, virtuous and good that the necessity of associations for moral culture and benevolence, shall be superseded. Nor until then can associations for such purposes be deemed unworthy or unwise. I give you as a sentiment,

Freemasonry—It will continue to flourish until the whole race of man shall be so imbued with the principles of morality, that they shall become as one society of friends and brothers.

This was followed by a Song from Br. WILLIAM B. OLIVER; sung in the pre-eminently chaste and beautiful style for which that Brother is distinguished.

Several volunteer toasts were then given and others handed in to the committee, which they had not an opportunity to announce, but which will be found appended to this account. Among those which were announced, was one complimentary to the Bunker-Hill Monument Association. This was responded to in his usually happy and pertinent manner, by W. Br. JOSEPH T. BUCKENHAM, Esq.,

the President of the Association, and a Past Grand officer of the Grand Lodge of Massachusetts.

R. W. Br. C. W. MOORE then rose, and after alluding to that part of the address of the Grand Master, in which he referred to the fact, that from the Grand Lodge of Massachusetts, has emanated many, or most of the other Grand Lodges in this country, proceeded to state, that—

The second Charter granted by the first G. Lodge in Massachusetts was issued on the 24th June, 1734—111 years ago this day! It was granted to Benjamin Franklin and others, residents of Philadelphia, and by virtue of its authority, the first Lodge in Pennsylvania was established. It was the first Charter that had ever gone forth from the then Province of Massachusetts. And thus, sir, was the first spark of Masonic light drawn out of the east, by the same master-hand that drew the lightnings from the heavens. That little spark was placed upon the altar and in the city of "Brotherly Love." It has been nourished by the hands of faithful Brethren, until it has become "a burning and a shining light," shedding its beautiful rays and benign influences over the whole of the "Key-Stone State," of our country. May it continue to burn on, with increased and increasing splendor, until the coming of that Greater Light which shall announce the close of time and the dawning of eternity.

We are honored this day, sir, by the presence of a Brother, who, by his talents, his learning, and his influence, has contributed largely to the preservation of this "sacred fire,"—who has served in the temple and officiated at the altar,—a distinguished son of Pennsylvania. Nay, sir, I am wrong. He is an honored son of our own New England, who has come up to Jerusalem, to unite with his Brethren in honoring the memory of his fathers.

Permit me to give you as a sentiment—

The R. W. Joseph R. Chandler, Past Grand Master of the Grand Lodge of Pennsylvania—We welcome him home to the scenes of his childhood.

Br. Chandler, in reply to this call, spoke for about fifteen or twenty minutes, in a strain of great beauty and eloquence. His remarks breathed the pure spirit of Masonry, and were received by the Brethren present with the highest satisfaction; and we much regret not being able to lay them before our readers. Owing to the confusion occasioned by the storm, we were not able to take notes, and dare not attempt to sketch them from memory. We could neither do justice to the accomplished speaker nor ourself.

R. W. Br. C. GAYTON PICKMAN, Past Grand Warden of the G. Lodge of Massachusetts, was then announced, and spoke as follows:—

*M. W. G. Master and Brethren:—*We are assembled, in the first place, for the purpose of commemorating the nativity of St. John the Baptist,—one to whom our Lodges are dedicated, and who, beyond most men, carried out his sense of duty, fearlessly and well, regardless of any consequences to himself; yet, standing as we do, on this hallowed ground, it is impossible for us now to forget, that

the men who fought here, also carried out *their* sense of duty, fearlessly and well; and not those only who fell, like Warren, but those who remained to receive the gratitude of their cotemporaries. Among so many, distinguished for their virtue and courage, there was one, whose memory on this day, is worthy of our highest regard. I allude to Col. William Prescott. In my early youth, it was my fortune, sir, to be a resident in the family of a daughter of the late Col. Willard. Col. Willard was a Brother-in-law of Col. Prescott. He himself took an opposite side in this contest. He was a *mandamus* Counsellor; and during the battle, was standing on Copp's hill by the side of Gen. Gage. "Who," says Gage, "is that person so busy among the rebels?" "That," says Willard, "is my d—d brother-in-law." "Will he fight?" said Gage. "Yes," was the answer, "up to his knees in blood." Up to their knees in blood those men did fight; and the gratitude and veneration of all coming ages, will be their reward. But let us remember, that even conscientious men might take opposite sides, from a mistaken sense of duty; and though divided by principle on earth, may now be united by affection in heaven.

You will allow me, sir, to draw one farther moral. Our Institution extends back to the Patriarchial ages; and we may, therefore, well refer to the Patriarchial and Jewish laws. Col. Prescott had the Patriarchial blessing in his children. It was but last winter, that almost all that was eminent and distinguished in this State, were gathered to attend the funeral of a son of Col. Prescott,—one, eminent for patriotism, profound learning, unsullied morals,—an object of veneration to his family and friends. The son of this distinguished man, the author of Ferdinand and Isabella, and of the Conquest of Mexico, still remains, to gather, we trust, new laurels of genius for himself and new fame for his country. Thus may it be said of Col. Prescott, in the words of the old Psalm. "His leaf also shall not wither; and, look, whatsoever he doeth it shall prosper."

You will pardon me, sir, for mentioning one anecdote of the author of Ferdinand and Isabella. Having married the grand daughter of the late Capt. Linzee, of the British navy, he has the swords of the late Col. Prescott and Capt. Linzee, used on opposite sides in this battle, now crossed over the mantle-piece of his study. And thus *should* the passions of good men sleep.

And now, sir, I have only to give you as a sentiment—

The memory and the family of Col. Prescott.

R. W. Rev. ALBERT CASE, was next called up, and addressed the company to the following effect:—

Most Worshipful Grand Master and Brethren—

Our distinguished guest, P. G. M. Chandler, has remarked, that King Solomon was Grand Master of but one Lodge, and that you, M. Worshipful, are G. Master of many active and well conducted Lodges: and thus has he shown that "a greater than Solomon is here!" Well, sir, we are informed that in that ancient Lodge there was *one* representative of *Wisdom*, *one* of *Strength* and *one* of *Beauty*. But, in the person of Br. Chandler, we have combined the *Wisdom* to devise plans for the permanence of the Masonic Institution, in times that threatened its dissolution—the *Strength* to carry out those plans,—and the *Beauty* of moral excellence which our enemies could not gainsay. Therefore, we say, "behold," another "greater than Solomon is here." It has been said of Masonic assemblies, that years ago, at the festive board, they drew too largely upon that which "biteth like a serpent, and stingeth like an adder;" but that time has happily passed away, and we derive encouragement on this occasion from the fact, that when we attempt to have a "cold-water" festival, the heavens themselves approve it, and send down the water in abundance.*

*The "temperance principle" was observed at the table, and it was at this moment raining in torrents.—Ed.

M. Worshipful and Brethren—We may congratulate ourselves and the Fraternity on this interesting occasion. To see such a host of Brothers thus publicly manifesting their attachment to our honorable and useful Institution, can but be gratifying to every Freemason. We meet with Brothers from different States and mingle our congratulations on this sacred spot. We have come up hither in the spirit of peace and brotherly love, to commemorate the virtues and the patriotism of Brothers who fell in defence of right and liberty—who, true to their country and to themselves, nobly preferred death to dishonor.

We come on this hallowed ground, not amid the roar of cannon and clangor of arms—not trampling on the gory forms of the dead and dying—not wading through the blood of friends or enemies—not crossing fallen standards, and banners all rent and tattered; but we come up decorated with the insignia and jewels of our Order, with banners streaming in heaven's own breeze—and in the spirit of that love which binds all heaven to the eternal throne, and makes earth rejoice—that spirit which when war's dread clarion sounded the marshalled hosts to renewed action on these heights, caused the invading Major Small, (himself a Mason) to exclaim to his men, "for God's sake spare that man, (Gen. Warren) I love him as a Brother," and in coming together this day, we trust to become imbued with the feeling which the day, the place, and the scene is calculated to inspire in the breast of every lover of his God, his country and himself.

Our Institution has passed through severe and protracted trials, and now that it has come out from them, regenerated, purified and strengthened, it is proper that we assemble here, where lingers yet, the light shed by the brave and true,—here in the midst of Brothers who stood in the foremost ranks and defended the Masonic citadel during the unholy warfare waged by ambition, iniquity, intolerance, stupidity and ignorance;—and celebrate the victory. It is proper that here our triumphal arches be raised, and that here, with the assistance of him who dedicated the Monument fiftyone years ago, we dedicate the new one to the memory of men of great patriotism—of rare Masonic virtues, and derive renewed encouragement to go on to the completion of the great Masonic fabric,—the erection of a Monument of benevolence and charity, that shall stand unmoved when the massive works of art shall totter and fall, and when time shall be no more.

Bunker-Hill, on which stands the noble Monument of the people's gratitude to the sainted dead, enclosing the emblem of affections cherished for faithful Brothers—Bunker-Hill, enriched by the best blood of the true and faithful,—this sacred spot on which we stand, surely this is congenial soil for the growth of Freemasonry. Let her principles be rekindled anew within us, and may the inspiration of this hallowed ground, fan them into a flame that shall brighten and perfect our characters, and enable us to go forth upright men and Masons,—the light of the world.

Brethren, we have much to encourage us. Our time-honored Order throughout our country is in a healthy condition. The Brethren are at work, and in all their ancient glory, stand the firm pillars, piercing the clouds of heaven, with Faith, Hope and Charity inscribed on their front. These pillars we here pledge ourselves to support, and these principles to cherish and practice. When Napoleon would excite the fierce and warlike-spirit in his soldiers and nerve them to the further destruction of men and cities, he said to them—"Forty centuries are looking down upon you from the tops of the Pyramids"—ay, he brought the spirits of the ancient dead to gaze upon them, the shrivelled forms of old eternities to bend o'er those time marked monuments, to urge his followers to glory through rivers of blood. Our's, my Brethren, are more noble victories; they are to be achieved, not, by war and bloodshed, but by moral power—by principles which elevate, enlarge and purify the mind. If by such a scene, the French conqueror, could arouse and carry forward his army to victory, how shall our hearts beat with emotion, if we reflect that the spirit of the venerated Warren, may be peering down upon us from that cloud-capt shaft, as we stand upon the spot where, all-scarred and bruised, his manly form, weltered in blood, and that by

all his love of life, virtue, and liberty, by his own Masonic example, he is urging us to be faithful to our trust—to preserve and perpetuate the principles of Freemasonry. Brethren, let us catch the spirit which the day, the spot and the circumstances are so well fitted to arouse, and go from here, strong in Masonic principle,—diligently, to labor,—sure, to triumph.

R. W. Br. THOMAS POWER next favored the company with a story and a song, which were received with evident satisfaction.

The Rev. Br. SKINNER then addressed the Brethren substantially as follows:—

Most Worshipful Grand Master—The occasion which has assembled us together, and the services to which we have attended this day, have a two-fold interest and importance. I cannot forget, none of us can forget, that this is the time-honored festival of St. John the Baptist.

But with this recollection, there also mingles the remembrance of those brave and noble spirits, whose patriotic devotion and disinterested sacrifices for freedom and justice have rendered their names dear to every American heart. We have come up here to-day to render "honor to whom honor is due," and at the shrine of heroic virtue and Masonic fidelity to kindle afresh in our own bosoms the noble sentiments which glowed so brightly in theirs.

And it seems to me pertinent to this occasion, and perhaps it will not be wholly without profit, to inquire, what were the character and principles of the men whom these services are designed to commemorate? Who are those, whose fidelity to duty and whose high standing as Masons, we this day honor? It seems superfluous to ask this question in relation to JOSEPH WARREN, whose name stands so conspicuous on the roll of American Patriots, and whom, as late Grand Master of the Grand Lodge of Massachusetts, we more particularly bear in mind in these services. And yet, sir, this inquiry, taken in connection with the history of Freemasonry in this country, and of the bitter and malignant persecution through which it has just passed, may be both proper and useful. A fierce tide of ignorant prejudice and partizan fury swept against the solid foundations of our glorious Temple, and has at length sullenly retired, and its gloomy murmurs have died upon the ear. Freemasonry has come out of the trial stamped with a new proof of its indestructible vigor and purity.

It was even supposed that it could be crushed by an interdict against extra-judicial oaths! But against whom, sir, was this legislative battery levelled?

It was attempted to proscribe and disfranchise adhering Masons, who knew the Institution to be innocent of the charges brought against it. But against whom was this fanatical crusade directed? Who are they, who, having stood highest in affection and honor among Freemasons, have been, on that account, the chief marks for the shafts of calumny and persecution?

These questions, truly answered, will furnish a correct index by which to judge of the character, aims and influence of the Institution. For every Institution or society may be fairly tried by the character of the men whom it elevates to stations of honor and power, and permanently holds in the highest esteem and veneration.

Was it then against men of loose and vicious lives, against the betrayers of their country, against the violators of the rights and property of their fellow-citizens that antimasonry waged its hostility?

A mere reference to the men who have been the most diligent and able supporters of the Institution of Freemasonry in this country will refute and banish such unworthy suspicions. We need not go out of our State for an ample vindication of the Order from all such aspersions. JOSEPH WARREN, JOHN WARREN, JOHN CUTLER, JOSIAH BARTLETT, PAUL REVERE, BENJAMIN RUSSELL, and their living successors in office, are a sufficient guarantee that the Institution over which they presided, could not be otherwise than favorable to liberty and good government, and public order, and private virtue, in all its tendencies and influences. To

give full weight to the consideration I have here presented, will you indulge me for a moment, while I read from impartial history, the character of one man, whom as Freemasons, we are delighted to honor, and whose many high qualities of mind and heart we cannot too closely imitate.

"General Warren was one of those men who are more attached to liberty than to existence, but not more ardently the friend of freedom, than the foe to avarice and ambition. He was endowed with a solid judgment, a happy genius, and a brilliant eloquence. In all private affairs his opinion was reputed authority, and in all public councils, a decision.

"Friends and enemies, equally knowing his fidelity and rectitude in all things, reposed in him a confidence without limits. Opposed to the wicked without hatred, propitious to the good without adulation, affable, courteous and humane towards each, he was beloved with reverence by all, and respected by envy itself.

"Though in his person somewhat spare, his figure was peculiarly agreeable.

"He mourned, at this epoch, the recent loss of a wife, by whom he was tenderly beloved, and whom he cherished with reciprocal affection. In dying so gloriously for his country, on this memorable day, he left several orphans still in childhood; but a grateful country assumed the care of their education.

"Thus was lost to the State, and to his family, in so important a crisis, and in the vigor of his days, a man equally qualified to excel in council or in the field.

"As for ourselves, faithful to the purpose of history, which dispenses praise to the good, and blame to the perverse, we have not been willing that this virtuous and valiant American should be deprived of that honorable remembrance so rightfully due to his eminent qualities.*" Such was WARREN as a man, and a patriot, and a Mason.

No man ever adopted more heartily the beautiful maxim, *Dulcis et decorus est pro patria mori*; which runs in English to this effect, that "it is pleasant and honorable to die for one's country." And such as he it is that Freemasonry delights to honor. Did those who framed a statute against the Institution, as if it could be put down by law, intend to cast censure upon such men? Did they mean to heap reproach upon consecrated dust, and ostracise many among the living, whom they knew to be among the purest and best citizens the country affords?

Ever since the first establishment of Freemasonry in this country, its objects, its principles, its whole policy have remained unchanged, and the ties and pledges by which the Fraternity have been bound together, been uniformly the same. Most assuredly the Institution has not changed since JOSEPH WARREN was chosen Grand Master.

I would therefore urge it upon all candid and reasonable men to consider, whether unblemished honor, purity and integrity can belong to a man, and he still adhere to, and uphold, a corrupt, demoralizing and dangerous society? Who can believe in, or give the slightest credit to, such a contradiction? And yet in such an absurdity as this, do all those involve themselves, who asperse the Masonic Institution. I blush for the patriotism of men, nay, I blush for the sincerity and manhood of those who could thus wantonly, and with partizan fury, assail the memory of the wisest and purest spirits this country or age has ever produced. But I will leave the vindication of Freemasonry to its own quiet and pure influence upon society at large; to its generous and wide-spread charities, and to the public and established character of those who wear its badges and honors.

I cannot believe, nor do I think any reasonable man can believe, that unblemished purity of life, and all the qualities that can adorn the patriot and the christian, can be found united with hypocrisy, and treachery, and perfidy. If every man in the community knows many Masons who possess the former qualities, it

*Botta's Hist. Amer. Revolution, vol. I, p. 208.

will be in vain to charge them with the latter, or with aiding and abetting an Institution unfavorable to liberty, morality and religion.

Most Worshipful, allow me, sir, before I sit down, to give you,—

The Orator of the day—A Brother, in whom we recognize an inheritor of the name and the principles of the illustrious WARREN.

To this sentiment Br. WARREN returned thanks, and recited the following original poem:—

When England viewed with jealous eye
Our Fathers' growing band,
She madly *swore* their strength to try,
With iron rod in hand.

Then freely burned the holy fire,
Within the patriot breast,
"Did we for this with dread retire
Far to the lonely west?"

Old Faneuil's walls re-echoed, No!
"For right we stand or die."
And Bunker's height fierce faced the foe
In *arms* for Liberty.

There bravely fought and nobly fell
The Martyr dear to fame,
There yet his blood doth loudly tell
"Beware the slave's base name."

He died—still did his *spirit* live
In many hearts as brave,
In battle did the watchword give,
"For Freedom or the Grave."

Steady the glowing flame did rage;
The *lion's* strife was vain;
The *eagle* proudly spurned the cage,
And soared o'er hill and plain.

And as she sped her unchecked course
Along the meteor sky,
She lead a *nation* to the source
Of Peace and Liberty.

Well have the sons of those brave sires,
Whose blood thus bought the prize,
Touched by the zeal which valor fires,
Bid yon grand tower to rise.

That tower they 've raised to meet the sky,
The seaman's view to greet,
The sun's first ray its top shall spy,
His last shall thence retreat.

A work within that tower now stands,
Which bears that Martyr's name,—
It is the work of *Masons' hands*
And speaks a *Brother's* flame.

*Forever may they both endure,
And both this story tell,—
That Freedom here is doubly sure,
Where Charity doth dwell.*

At this stage of the proceedings, the Chief Marshal announced that a **WREATH** of flowers had been sent to the pavilion by a fair daughter of one of the Fraternity, with the request that it might be presented to the "most worthy." He then handed it to the Rev. Br. CASE, who, turning to R. W. Br. SOLEY, addressed him as follows:—

Past Grand Master Soley,—In the interesting exercises of this day, you have taken a very important part. Full of deep interest is the occasion to yourself and your younger Brethren. Fiftyone years since, at the dedication of the *first* Monnment, you addressed the then living members of your Lodge. *They* have passed away, but *you* are now permitted to speak to another generation, on the same great principles which then were your theme.

A precious relic of the past—you are endeared to our hearts as an upright man, and true Freemason—we regard you as a link binding the last century to the present—a representative of King Solomon's Lodge *as it was*, and King Solomon's Lodge *as it is*,—a friend and associate of the friends and associates of the lamented WARREN; and as such we delight to honor you.

This wreath, twined by *beauty's fingers*, should adorn the brow of him whose principles give protection to innocence, and strength and encouragement to virtue. It is meet that you should wear the crown. True, it is a chaplet of perishable flowers; but *our* Fraternity recognizes a symbolic language.

Br. Soley,—On your venerable head, already blossomed for the tomb, I place this wreath, emblematic of that immortal wreath of Masonic virtues, which already surrounds it, and which shall bloom in fadeless lustre, in the Grand Lodge Supreme, where Faith shall be lost in sight, and Hope shall end in fruition.

This was a beautiful and touching scene. It melted the heart of the good Brother on whose head the wreath was placed. Nor was he alone affected. The heart of every Brother present beat responsively to his own. Their tears mingled with his, and their prayers silently ascended to heaven that he might be happy in the present and blest in the future. The following beautiful Poem, suggested by the occasion, has been kindly handed us for publication.

THE FRATERNAL CORONATION.

BY R. W. THOMAS POWER, ESQ.

It was a glorious gathering. There the true,
In dearer bonds than fancy ever drew,
Came to do homage to the honored dead
Where freemen met, and Brothers freely bled;
Where patriot promptings bade the column rise,
Sacred to freedom and fraternal ties.
It was a glorious gathering, for there
The Brother full of years, with whitened hair,
Brought the true offering of a zealous heart,
Its kind o'erflowings freely to impart.
There, in the pride of manhood, too, was seen,
With thoughts most worthy, and with brow serene,
The messenger of God, where Love might trace
Its holy transcript on his placid face.
There youthful hearts, by ties fraternal bound,
Brought their best service to the sacred ground.

And Beauty came—the Brother's generous child—
 Timid her step, invitingly she smiled ;
 A verdant wreath the Mason's Daughter bore,
 Round which proud gift, when days and years are o'er,
 The fragrance of the purest thoughts shall rise
 And vernal beauty charm admiring eyes.
 "For the most worthy be the wreath," she cried,
 "To you its presentation I confide."
 A hundred hands reach forth the crown to seat ;
 A hundred voices SOLEY's name repeat.

The just, the true, the eloquent was seen,
 With steady hand, and countenance serene,
 In generous words and generous thoughts to stand
 Amidst his Brethren on that favored land.
 "For the most worthy,"—so his message ran—
 "I bring the verdant wreath, thou aged man :
 Its leaves may fade, but memory shall renew
 A gift of honor ever borne to you.
 Not for the young, the beautiful, the gay,
 We bear the chaplet on this festal day ;
 Not for the victor on the battle-field,
 The honored emblem do your Brethren yield ;
 Not wreathed for Princes is the crown we bear,
 But for the man of age with whitened hair,
 Whose sixty winters of fraternal ties
 Ne'er chilled the thoughts that still unbidden rise."

The wreath was placed upon the honored head !
 What hand shall stay the grateful tear he shed ?
 Few were his words, for on his furrowed face
 The utterance shone that all true hearts might trace.
 No boisterous shout, no loud huzza was near ;
 But answering signs returned the old man's tear.

It was a glorious gathering. There was sound,
 In full fruition, on that battle-ground,
 A clearer token in that verdant gem
 Than victor's wreath, or monarch's diadem.

Several volunteer sentiments were then offered,—and at about six o'clock, the Brethren dispersed.

A number of distinguished Brethren had been invited to participate in the festivities of the day, but were prevented by personal engagements. The following among other answers were received :

Taunton, June 23, 1845.

Brother G. Master :—I entertained the hope that I should have been present with my Brethren at Bunker-Hill on the 24th, but I find it cannot be done without great inconvenience. I pray you to tender my apology with my regrets to the committee, and also the following sentiment :

FREEMASONRY—The tables may be broken, but the writing cannot be effaced.

I am your friend and Brother,

FRANCIS BATLIES.

Augustus Peabody, Esq. Boston.

Brunswick, Maine, June 23, 1845.

Gentlemen,—It would have afforded me great satisfaction to be present at your Masonic Festival, to which you did me the honor to invite me, but as I have just returned from a fatiguing excursion to the eastern section of the State, I am reluctantly compelled to forego that pleasure.

Yours, very Fraternally,

R. P. DUNLAP.

J. B. Hammatt, C. W. Moore, C. B. Rogers, G. W. Warren, Esq's, Committee.

New York, June 9, 1845.

George W. Warren, Esq.:—Dear Sir—Your polite invitation in behalf of the committee, to attend a meeting of the Brethren of King Solomon's Lodge, together with the members of the Most Worshipful Grand Lodge, on the 24th inst., at Charlestown, has been received, and I beg you to accept my thanks for the same—nothing would give me more pleasure than again to assemble with the members of King Solomon's Lodge, with whom I have spent many of the happiest years of my life—as well as with the Grand Lodge, and if possible will do myself the pleasure of meeting with my Brethren once more—and through you would tender them my sincere thanks—with my earnest wishes, that brotherly love, friendship, and prosperity may always attend them.

With sentiments of respect, I remain your obed't humble serv't,

THOMAS J. GOODWIN.

Cambridge, June 18, 1845.

Gentlemen:—I duly received your invitation to attend the Masonic celebration at Charlestown on the 24th instant. The official obligation I am under to hold a Probate Court that day at Framingham, prevents me the pleasure of accepting it. Allow me to add, that I should have been much gratified in being present.

Your obed't ser't and Brother,

S. P. P. FAY.

Messrs. Hammatt, Moore, Rogers and Warren, Committee, &c.

Cambridge, June 17, 1845.

Gentlemen:—Be pleased to accept my sincere thanks for the honor of your invitation to participate with the Grand Lodge and King Solomon's Lodge in their celebration of the approaching festival of St. John. Under other circumstances it would afford me great pleasure to interchange tokens of fellowship with the members of the Fraternity in this region; but I regret to say that other duties on that day will necessarily prevent my attendance.

With much respect your friend and servant,

SIMON GREENLEAF.

Messrs. John B. Hammatt, C. W. Moore, C. B. Rogers, G. Washington Warren, Committee, &c.

74 Wall street, New York, June 17, 1845.

Gentlemen:—I have had the honor to-day to receive your letter of 3d inst., inviting me to attend your Masonic celebration and festival on the 24th inst.

I need not, I trust, assure you of the peculiar gratification I should derive from again mingling among my very kind Brethren of Massachusetts, and I cheerfully accept your invitation, with the single reserve that I may be disappointed, if my despatches from England by the steamer now expected, require me to proceed to the South.

Assuring you of my best wishes and fraternal regard, I am, dear sirs and Brethren, yours respectfully and fraternally,

J. LEANDER STARR, G. C. T.

Grand Prior, and Provincial Grand Master of Nova Scotia, &c.

J. B. Hammatt, C. W. Moore, C. B. Rogers, G. W. Warren, Esq's, Charlestown.

No regular sentiments were prepared by the committee. Of those which were voluntarily offered, we give such as came to our hands:—

VOLUNTEER SENTIMENTS.

By Br. JOHN R. BRADFORD.—*The M. W. Grand Master of the Commonwealth.* Future generations will duly appreciate his zeal and fidelity to the Craft. May the evening of his days be tranquil and happy, as his services have been eminently useful.

By R. W. JOHN SOLEY.—*The American Revolution.* May it teach all nations to respect the "landmarks" of each other, and to estimate the value of national renown by the sacred standard, "that whatsoever ye would that men should do to you, do ye even so to them."

By Br. JOHN B. HAMMATT, P. D. G. M.—*Our Brethren throughout the Masonic world,* who by age, infirmity or casualty, are this day prevented from assembling with their Brethren, to celebrate a day dear to every true Mason—may they be enabled, in their retirement, to contemplate the life and character of our venerated patron, and from their contemplation, to copy his virtues into their future life and conduct, that those without the pale of our venerable Institution, seeing their good works, may be led to honor the Fraternity and glorify our Heavenly Father, that gave us such an example for our imitation.

By M. E. THOMAS TOLMAN, G. H. P. of G. Chapter of Mass. *The memory of our Past Grand Master, General JOSEPH WARREN*,—the first distinguished martyr in the cause of American freedom: As we kneel on the spot consecrated by his blood, may we be animated by the inspiring and elevating influence of his example; and should any or all of us be summoned at the call of our country to defend her rights, liberty or honor, may we adopt the patriotic sentiment uttered by him on the day of his death: in reply to a friend who cautioned him of the peril of going into the battle, he exclaimed, "I am aware of the danger, but I should die with shame if I were to remain at home in safety, while my friends and fellow-citizens are shedding their blood and hazarding their lives in the cause. I know that I may fall, but where is the man who does not think it glorious and delightful to die for his country?"

By R. W. THOMAS POWER.—*The Monumental Tablets.* History will record their generous purposes,—Patriotism will preserve the freshness of their recollection,—Religion will sanction their perpetuity, and Masonry will hallow the feelings that gather around them.

By Br. GILES F. YATES, of New York. The holy *triangle* of the three brightest Masonic virtues—*fidelity to God, our Country, and the Craft*,—exemplified in the martyrdom of "him whom Craftsmen BEAUTY call," JAMES DE MOLAY, and JOSEPH WARREN.

By Br. FREDERICK FOLLETT, of New York—(forwarded in a letter to a member of the Committee of Arrangements).—*The Order.* The efforts to destroy its benevolence and usefulness, have been as futile and vain-glorious as the task of him who attempted to mar the brightness and splendor of the *Sun*, by throwing mud at it.

By Maj. K. H. VAN RENSSLAER, of New York.—*Major General Joseph Warren, and our ancient Grand Master.* The former like the latter lost his life in the cause of truth and justice and in resisting oppression.

By Judge BULL, of Troy.—*Masonry and its attributes, Faith, Hope and Charity, and the practice of every Christian virtue.* To him that receiveth and preserveth unto the end, shall be given to eat of the hidden manna.

The President of the United States. As Masons, we repudiate all political distinctions. As citizens, we honor the head of our government.

Thus closed the day,—a day which will long be remembered by all who participated in its solemnities and its festivities. We have said that it was a proud day for King Solomon's Lodge. To the enterprise, the energy and Masonic fidelity of this Lodge, are the Fraternity in this Commonwealth, much indebted. In common with its sister Lodges, it had to encounter the adversities incident to the trying scenes from which the Institution is now happily emerging. *It bent to the storm but, it did not break.* It possessed a recuperative power, which even malice could not destroy,—a power which has enabled it to come forth with renewed energy and increased strength. May it long continue to maintain the high place, and to deserve the honorable distinction, to which it has attained.*

DEUS MEUMQUE JUS.

GRAND AND SUPREME COUNCIL OF THE M. P. SOVEREIGNS, GRAND INSPECTORS GENERAL OF THE 33d DEGREE, duly and lawfully established at the city of New York, (and the only one which does or can constitutionally exist for the Northern Masonic District, and jurisdiction of the United States of North America,) under the C. C. of the Zenith, at the vertical point, near the B. B., answering to 40° 42' 40" N. L., and 2° 51' 0" E. L. meridian of Washington City.

J. J. J. Gourgas, M. P. Sov. Gr. Commander, *ad vitam*.

Giles F. Yates, M. Ill. Lieut. Gr. Commander.

Edward A. Raymond, Ill. Treasurer Gen. of the H. E.

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} Sov. Gr. Inspectors Gen. 33d, &c.

All communications must be post paid, and addressed to J. J. J. Gourgas, Merchant, New York City, or to the G. Secretary, at Boston.

*It will hardly be considered invidious to remark here, that for the revival of this Lodge from the almost dormant state into which it had fallen, much is due to the personal efforts of W. Brothers JOHN STEVENS and FRANCIS L. RAYMOND,—two of its Past Masters. Since the period referred to, large accessions have been made to its numbers, and it is now, not only one of the most prosperous, but, under its present excellent Master and officers, one of the best working Lodges in the country. A new hall has recently been handsomely fitted up for its accommodation, and new furniture and regalia have been purchased. The officers have also furnished themselves with rich painted aprons, and sashes have been provided for the members. Indeed, it is in all respects a model Lodge.

MASONIC CHIT CHAT.

✍ We offer no apology for occupying the whole of the present number of the Magazine with the details of the interesting celebration on Bunker-Hill. It was an occasion such as, in all probability, can never occur again in this country. It was not a local celebration. The interest and associations connected with it, were of a national character, and centuries hence the transactions of the day will form an interesting page in our national history. The devoting of so much space to a single subject, has necessarily caused derangement, and will occasion a little delay, in meeting the demands of our correspondents, but we hope to be able to bring up all arrears by the close of the volume.

✍ Our correspondent at Cuthbert, Geo., takes a correct view of the general rule which regulates the admission of candidates. We understand the usage to be, that the application shall be made to the Lodge nearest the residence of the petitioner; and that if he be received by any other Lodge, that Lodge exceeds its jurisdiction, infringes on the rights of another, and forfeits the fee to the Lodge within whose jurisdiction the candidate resides. An opposite rule, or a contrary practice, would inevitably lead to dissensions and unpleasant consequences among the Lodges, in any State where it should obtain. It is a matter, however, which every Grand Lodge may regulate for itself, within its own jurisdiction.

✍ Our correspondent at Pepperell shall be attended to next month. His last communication, however, involves a disputed question in theology, and is therefore inadmissible. We should have no objection to his incidentally stating his own belief in the matter, but we cannot permit him to question, in the Magazine, the correctness of a different belief in another; for this would at once lead to a discussion foreign to the objects of the work.

✍ The Grand Lodge of Mo. celebrated the 24th June last, at Marion, the seat of the Masonic College. The procession, including the scholars, numbered about one thousand. We shall expect a full account of the services for our next number.

DEUS MEUMQUE JUS.

This is to certify, that at a convocation of the Supreme Council of Most Puissant Sovereigns, Grand Inspectors General of the 33d Degree, Ancient Scotch Rite of Masonry, duly and legally established, near the B. C. B. and under the C. C. C. of the Zenith, answering to 32° 46. N. Lat. for the Southern district and jurisdiction of the United States, held at their Grand East of Charleston, S. C., on the 26th day of the month Siwan, A. M. 5606, answering to the 1st of July, A. D. 1846, the following Brethren were registered Grand Dignitaries, *ad vitam*.

Brother Alex. McDonald, M. P. Grand Commander.

Brother John H. Honour, M. Ill. Lieut. Grand Commander.

Brother A. G. Mackey, M. D. Ill. Grand Secretary, General of the H. E.

Brother James C. Norris, Ill. Treasurer General of the H. E.

Brother James S. Burgess, Ill. Captain of the Life Guard.

And it was ordered that all sublime Grand Lodges of Perfection, and Councils of Rose Croix, and Princes of Jerusalem, exercising their respective functions within the limits of this jurisdiction, do report forthwith, and that all persons holding in their possession documents or other property belonging to this Supreme Council, be requested to return them into the hands of the Grand Secretary General at Charleston. By order,

ALBERT G. MACKAY, M. D. 33°.

Secy General of the H. C. C.

[The above should have appeared in larger type and on another page, but that was impossible without delaying its publication one month.]—Ed.

✍ Br. S. CAMPBELL, of Toronto, Canada, will hereafter act as agent for the Magazine in that place, instead of Br. Macdonell. We avail ourselves of the occasion to acknowledge our obligations to the latter for the great promptness and efficiency with which he has ever discharged the duties of his appointment, and to express the gratification we derive from his assurance, that though he resigns his agency, we are not to lose him as an active friend and correspondent.

✍ Our agent at Montreal, in his last, sends the name of a subscriber not previously on our books, without designating him as a new subscriber. Presuming him to be so, we have sent the present volume. He will enter Br. T. on his list and charge accordingly.

✍ Our agent at Bonville, Mo., can obtain a copy of the Treadle-Board of Br. Joseph Foster, of St. Louis, who is hereby authorized to deliver it to him, and charge to us.

MASONIC TRESTLE-BOARD, FOR THE USE OF LODGES AND BRETHREN.

The Trestle-Board embraces the illustrations of the *three degrees* of ancient Craft Masonry, arranged and adapted to the National System of Work and Lectures, as recommended by the National Masonic Convention.

The work also contains the *ancient ceremonies* usually included in the Past Master's degree, together with a collection of Prayers and appropriate Addresses to candidates (as to a foreigner, clergyman, &c.) on their initiation. A chapter of *Masonic Forms*, for Dispersations, Charters, Proxies, &c., is given. In fine it contains every thing (proper to be written,) necessary for the complete and perfect working of the Lodge. The arrangement differs from that of any similar work, ever before published. It is believed to be more systematic, and direct to the purpose for which it is designed. All extraneous and unnecessary matter has been excluded.

The *Plates* represent the *Floorings* of the three degrees. The arrangement of the Emblems is made to correspond exactly with the *work*, and will be found of essential service in acquiring a knowledge of the ritual. They will in a great measure, supersede the necessity of any other *Flooring* in the Lodge, or they may be used as a substitute where larger cannot be had. They are executed in the best style of copper-plate engraving.

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This day published, and for sale by OLIVER DITSON, dealer in Music and Piano Fortes, 115 Washington Street, "MASONIC MELODIES, Adapted to the Ceremonies and Festivals of the Fraternity. By THOMAS POWER, Past Grand Secretary of the Grand Lodge of Massachusetts."

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BY C. W. MOORE.

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FREEMASONS' MAGAZINE,


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TERMS.

( TWO DOLLARS per annum, (in current bills,) IN ADVANCE. )

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 All communications and letters must be addressed to the Editor; and, when not from Agents, must be post paid, or no attention will be given to them.

 Secretaries of Lodges are requested to act as Agents in receiving subscriptions and making remittances. The seventh copy will be allowed them for their services.

CHARLES W. MOORE.

LETTERS

Received between the 26th July and 23d August.

BUSINESS.—R. Thomas Crucifix, London, (Eng. ;) B. S. Tappan, Vicksburg, Mi.; S. B. Campbell, Toronto, Canada; Robert Gowan, Fredericton, N. B.; Nafis & Cornish, N. York; J. B. Taylor, Beardsville, Ill.; A. Case, Worcester; J. Ramsey, Plymouth, N. C.; J. Christie, Portsmouth, N. H.

REMITTANCES.—A. R. Whiteside, Seville, O.; G. Byron, Louisville, Mi.; J. S. Sweat, Cuthbert, Geo.; J. R. Gelding, Choctaw City, Mi.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. IV.]

BOSTON, SEPTEMBER 1, 1845.

[No. 11.]

THE PUBLICATION OF REJECTIONS.

A CORRESPONDENT, who writes from Knoxville, Ten., under date of July 11th, 1845, proposes for our consideration, the following inquiry :

"Is it not highly improper, and also prejudicial to Masonry, to publish the names of persons who have applied for initiation, &c. and been rejected?"

Our correspondent comments and reasons upon the question as follows :

"It is the custom of the Grand Lodge of Alabama, and may be of other Grand Lodges, to publish with their proceedings, the names of all persons who have been rejected by their subordinate Lodges. Yet I was taught not to mention, out of the Lodge, the name of any applicant who had been rejected. Why this injunction, if the Grand Lodge publishes such to the world? I suppose the object of publishing, is to prevent the rejected applicant from applying to any other Lodge, within whose jurisdiction he may remove. This, however, can be very easily prevented by the Grand Lodge passing a law that no Lodge shall receive any person until he shall have resided in the vicinity for, say twelve months.* It sometimes happens that men are rejected, (Brethren not knowing their duty, or being actuated by improper motives,) who are ornaments to society, and would be to the Fraternity.† "These things ought not so to be," but they sometimes happen; and many excellent men are thereby kept from applying, lest they might be rejected and published. I look upon this matter as a *serious* evil. Every man ought to have the privilege of applying without prejudice to his character, if rejected. Members of Lodges do not always do right in rejecting an applicant, and a good man ought not to be published and held up to the public

* Such a law would be objectionable; and it is entirely unnecessary, if the Lodges understand and perform their duty. There is an old and well established custom designed expressly to meet the case stated by our correspondent, but which we fear is not generally observed by our Southern Brethren. We allude to the application of a *test*, similar to that required of visitors, to ascertain whether the applicant has ever before offered himself for initiation, and whether he has ever been rejected by any Lodge. Let this old regulation be observed, and the necessity for any new one, and of publication, will be obviated.—*Ed. Mag.*

† Such cases may have occurred, though we presume they rarely happen.—*Ed.*

gaze as unworthy, because some member has not done his duty, or has misconceived it."

The question is an important one, and its bearings are well stated by our correspondent. It has never, we believe, been the custom in Massachusetts to publish rejections or suspensions. The Grand Lodge has always, and we think safely, relied on the *test* to which we have referred in the first note to this article. The practice, however, is general in the south and west, and so extensively has it obtained, and so intimately has it become identified with their permanent regulations and established customs, that we were unwilling to venture our unsustained opinion upon it. We therefore, as a precautionary measure, submitted the question of our correspondent to the M. W. Grand Master of the Grand Lodge of this State, as an able lawyer and experienced Brother. He has obligingly handed us the following communication, with permission to lay it before our readers :

Boston, July 29, 1845.

BR. MOORE :—You submitted for my opinion the following question :—

"Is it proper for a Grand Lodge to publish the names of those persons who have applied for initiation, and been rejected?"

As this has not been the subject of constitutional or legal enactment, it must be settled by reference to general principles. In my opinion those principles do not require, and I doubt even if they sanction, such publications.

In cases of expulsion and suspension, the accused must have ample notice of the charges, and a full opportunity for defence. If on trial he is convicted, or if he confess the charge by refusing to contest or explain it, there is no injustice to him, and there is safety to the Craft and the community, in giving extended publicity to his degradation, and the causes of it. But in cases of rejection, there is no conviction—no trial—not even a charge made. A single black ball rejects—though silently given—and no one has the right to inquire what was the ground of the objection, or who made it. It may have been made from personal dislike.

The rule is right ; for no Mason should be compelled to receive as a Brother, and intimate associate, one wholly disagreeable to him, and with whom he never could hold confidential or social intercourse—although he might not be able to sustain by proof, any charge of moral delinquency against him.

If the candidate be known, or suspected to be a transgressor, let him be accused, and called on for a defence. Then justice will sanction the publicity of the proceedings. But, if the rejection is secret and silent, it should ever be kept secret.

The sacred principles of freedom and equity forbid the condemnation of any man unheard. Such a man is oppressed ; and we are bound to shield or succor the oppressed, and resist the oppressor.

It was formerly customary, and I trust it is still the practice, in a preliminary examination, to require the candidate to declare if he has ever been rejected.

The rule is a wise one. For then the fact of his rejection comes from his own avowal, and this gives a fair opportunity for inquiry and explanation.

Tyrants and inquisitors condemn unheard. The free and the just will accuse and hear, before they condemn and degrade.

Respectfully, your Brother in the Order,

AUGUSTUS PEABODY.

We commend the subject to the consideration of those Grand Lodges which have adopted the practice in question, and shall be happy to publish any well written articles in relation to it.

THE DEGREE OF HEROINE OF JERICHO.

THIS is an androgyne degree, and is probably of American origin. We are not aware that it has ever been known or recognized in any other part of the world. It certainly forms no part of adoptive, or female Masonry, as practised in France, or elsewhere on the continent of Europe. But whether it originated, as its authors pretend, in the days of Rahab, or with the the "Grand Council of Baden," or, what is most probable, with Mr. DAVID VINTON, of Providence, R. I.,—so far as Masonry is concerned, it is spurious and worthless. In its appropriate place and in proper hands, it may be well enough. But it has no relation to Masonry, and ought not to be, in the remotest manner, identified with it, and when it is properly conferred, this is distinctly stated to the recipient. With these preliminary remarks, we present the following communication from an intelligent correspondent :

"KNOXVILLE, TEN., JULY 11, 1845.

"**CARR. MOORE:**—Is not the degree of Knight of Jericho an honorary degree, belonging to the Chapter? And can it be lawfully conferred upon any but a Royal Arch Mason, his wife or widow?

"The degree of Knight of Jericho has been conferred upon a number of Master Masons here, by a former High Priest of the former Chapter, in this place. He says, that he has full power to do so, and that Master Masons are entitled to this degree, and that he has authority to establish a Grand Council in East Tennessee—that he paid one Vinton, of New York, fifty dollars, some fifteen or twenty years ago, for the dispensation, and that Vinton had authority from the Grand Council of Baden, in Germany. He confers the degree at two dollars. I took this degree in the Livingston Chapter, No. 20, in Alabama, and there they never confer it on any but a Royal Arch Mason, his wife or widow. Viewing the matter as I do, I cannot have connexion with those who have, as I believe, obtained the degree improperly. Consequently, I have refused to recognize them in that degree, and shall not do so until better informed. Three Grand Lecturers in Alabama, all confine it to Royal Arch Masons, &c., and none have ever conferred it here on Master Masons. Refusing to hold any communion with these Brethren on this

degree, I know no more of the matter than is above stated. I have never tested them; but they say they have the degree. Please give me your views in the Magazine or otherwise."

In the first place, we do not readily perceive the propriety, nor understand by what authority, the degree is called "*Knight of Jericho*." Knight implies military rank, a warrior, or a member of a military order, and is not therefore a very appropriate title for an androgyne degree, nor is it at all consistent with the ritual of the degree. Ladies are not usually warriors, nor are they generally emulous to be so regarded.

In the next place, the degree does not belong to, nor ought it to be conferred in, either a Chapter or Lodge. We repeat what we have before said, that it bears no relation to Masonry, and ought not to be in any manner connected with it. The only proper place to confer it is at social parties, composed exclusively of R. A. Masons, their wives and widows, assembled at the *house* of a R. A. Mason. A merely Master Mason is not entitled to receive it, nor can a R. A. Mason confer it upon him, or on any other person except a R. A. Mason, his wife or widow, without violating the ritual and debasing himself.

As to the story of the "Grand Council of Baden," and the "authority to establish a Grand Council"—it is all fiction. The Companion claiming the authority, is no doubt honest in his belief; but if so, he has been grossly imposed upon, and probably swindled out of his money.

MILITIA TEMPLI.—SCOTLAND.

[From our Edinburgh Correspondent.]

THE Grand Conclave of the "Religious and Military Order of the Temple," at Edinburgh, have discontinued the practice of electing a Grand Prelate, or Primate, and leave the appointment of a Chaplain to the Grand Master, to be appointed at the time of his Installation. The reason for this is, that any appointment by the body might involve religious questions, which would be prejudicial to its success.

In December last, the Grand Master, the late Admiral Sir DAVID MILNE, G. C. B., conferred the Grand Cross of the Order on the following Knights Commanders:—WILLIAM EDMONDSTOUNE AYTOUN, Preceptor of the Order, and Grand Prior of Scotland; JACOB VAN LENNEP, LL. D., member of the Institute, and Grand Prior of the Netherlands; HON. JOHN LEANDER STARR, Grand Prior of Nova Scotia, &c.; and Capt. FREDERICK WILLIAM BIRCH, Grand Prior of Eastern India.

Dr. JAMES BURNES, K.,—H. and G. C. T. has been appointed Grand Prior for Western India, (Bombay), and F. W. Birch, Bengal Army, K. C. T. Grand Prior of Eastern India, (Bengal.)

The Priory of the Temple in Calcutta, was established in March last, and a Charter in usual form, ordered to be expedite and forwarded. And the Edin-

burgh Priory, and the Canongate Kilwinning, or Metropolitan Priory, were, on joint petition from the members of those Priories, united into one Preceptory, to be hereafter designated—"The Priory of the Temple in the Lothians." The precedence of the Senior Priory was conceded to the united body. A new Charter was ordered to be expedé, and the existing ones were recalled.

Since the meeting of the conclave in March, the gallant and venerable Grand Master, Admiral Sir DAVID MILNE, has been gathered to his fathers. That distinguished career in the service of his country, which pointed out Sir David as a fit successor to the unfortunate founders and warriors of the Temple, added to deservedly esteemed private worth, and strong attachment to the Institution, render his loss a matter of sincere regret to the Order. He held the reigns of government for nine years, during which time the gradual advance and increased importance of the soldiery of the Temple, must have been gratifying to every one connected with the Brotherhood. The Grand Council met on the 10th of May, after the death of the Grand Master had been officially communicated, and proceeded, in virtue of the statutes and of the powers vested in them, to elect a REGENT. Capt. W. BURN CALLANDER, of Prestonhall, one of Her Majesty's Deputy Lieutenants for the County of Mid-Lothian, and Senior Grand Cross of the Order, was unanimously appointed to the REGENCY, and duly installed. The nomination of Grand Master takes place on the 5th of January next.

The following Knights were elected Grand Officers on the 11th March last, and hold their offices for one year, when a new election takes place:—Sir David Milne, G. M.; Lord Glenlyon, G. Saneschal, (*vice* the Earl of Dalhousie); Wm. E. Aytoun, Advocate, Preceptor of G. Prior of Scotland; Wm. B. Callander, of Prestonhall (now Regent); G. Constable and Mareschal; James Graham, of Leitchtown, G. Admiral; John Gordon, of Cairnbulg, G. Hospitaller; the Master of Strathallan, G. Chancellor; Veitch Sinclair, M. D., G. Treasurer; J. L. Woodman, C. S., G. Reg. and Sec'y; Sir David Dunday, Bart., G. Provost; J. W. Melville, of Bennoch, &c., G. Standard Bearer; Col. Kinloch, of Kilrie, K. S. F. G. Bearer of the Vexillum Belli; Archibald D. Campbell, Grand Chamberlain; David Balfour, Younger of Trenaby, G. Steward.

SUTTON CHAPTER.

At a meeting of the above Chapter, held at Wilkinsonville on the 10th June, 5845, the officers were installed for the current year:—

Past Grand H. P. Albert Case, of Worcester, presided on the occasion. After having Installed the officers he delivered an appropriate address to the several officers, and then continued his remarks to the members of the Fraternity for some time. The Chapter have, through its committee, asked a copy of the address for publication.

The hall was thrown open during these exercises, and several ladies and gentlemen seemed gratified with the privilege of being present on the interesting occasion. The Chapter is composed of men of intelligence and moral worth, who will well sustain the character of the Institution. The list of officers will be found in the present number.

DO PERSONAL OBJECTIONS JUSTIFY A NEGATIVE BALLOT IN THE ADMISSION OF CANDIDATES?

Eurika Masonic Hall, Richland, Mi., May 28, 1845.

COMP. C. W. MOORE:—We look to the East for Masonic light; and as the humblest Brother within the great Masonic fold might supply a thought, I have again ventured to write to you, with a request, that so far as may be in your estimation proper, you will construct an article, expressive of correct Masonic deportment and morals, toward Brethren and the world, under such heads as your views of propriety may suggest, and with particular reference the following points, viz:—a candidate is proposed, who, unfortunately, has a difficulty with a member of the Lodge to which he applies. Is it not unmasonic for the member to extend his private quarrel to the exclusion of the applicant, if he be in every other way worthy of our privileges? And does not the applicant tacitly say to his enemy—"I will be at peace with you and have you as my Brother, if found worthy of Masonic benefits?"

This may seem an idle question to many intelligent Masons; but I am sure it will be regarded by others as one of no mean importance. If I understand my ritual, our Order proclaims peace and good will to mankind. But how can this be possible if our prejudices are permitted to enter and remain with us while in the Lodge room, where peace and charity and love to each other should dwell in the spirit of our Heavenly Master, and with gratitude to him for the privileges and blessings surrounding us? Men differ oftener from bad judgment than bad intention. Of this they are admonished by the still small voice of conscience, continually telling them that it should be otherwise; and were it so, how much more happiness might we experience! For a Mason to violate the pleadings of conscience, is at war with the fundamental principles of his profession.

I should like it, had I the requisite talent and eloquence, to harrangue our Brethren upon correct moral deportment; for I am an old Mason and delight to reflect upon the sublime moral precepts the Institution enjoins upon its votaries.

I doubt not that you will manage the subject with your accustomed ability.

REMARKS BY THE EDITOR. Our correspondent has managed his case so well, that we know not that we can add any thing to strengthen it. The question he has started, however, is surrounded with greater difficulties than at first present themselves to the mind. Most Brethren will probably admit that "private quarrels" ought not to be permitted to operate to the exclusion of a worthy applicant from admission to a Lodge. But where is the remedy? The negative is silently given, and the inquiry as to by whom and why given, may not be permitted; because that would destroy the conservative principle of the secret ballot,—one of the safeguards of the Institution. The Lodge is bound to presume that it was given for good and sufficient reasons. It is therefore a matter for which the Brother casting the negative, must answer to his own conscience, alone. There is no other tribunal before which he can be arraigned. It is his duty as a good Mason, when his enemy, (if such he be,) applies for admission to the Lodge of which he is known to him to be a member, to regard the application as an offer of reconciliation, and to meet it in the spirit of kindness, charity and forgiveness. But this must be from his own sense of duty and the promptings of his own heart. There is no power to force him to a reconciliation, or to compel him to associate with, and receive his enemy as a Brother.

The other point referred to by our correspondent, is not stated with sufficient clearness; or if it is, it is not a proper topic for public discussion.

LEXICON OF FREEMASONRY:

Containing a definition of all communicable terms, notices of its history, traditions and antiquities, and an account of all the rites and mysteries of the ancient world. By ALBERT G. MACKAY, M. D. Burgess & James, Charleston, S. C. pp. 360. 12mo.

WE have not been able to find leisure to read this work, since it came to hand; but from a cursory examination, we are pleased with it. Perfection or exemption from errors was not to be expected in a first edition. The undertaking was new and novel in this country, and required research and labor. That Br. Mackey has been able to execute his self-imposed task so well, is highly creditable to his intelligence and acquirements as a Mason. The work will be useful in spreading knowledge among the Fraternity,—in giving the Brethren, in a concise form, much of the information requisite to a correct understanding of the nature and history of their Institution, its forms and ceremonies. It is a book of reference, and though neither so extensive nor complete as its talented author will probably hereafter make it, it is a work which every Brother should have in his library, and from which he will derive instruction and edification.

It is for sale at the office of this Magazine, 21 School Street. Price . \$1.50 a copy.

REMARKS OF R. W. JOSEPH R. CHANDLER,
OF PHILADELPHIA, AT THE CELEBRATION ON BUNKER-HILL, JUNE 24,
1845.

Most Worshipful Grand Master,

Sir Knights, Companions and Brethren—

I AM sensible that the remarks which have fallen from my Brother, the R. W. Grand Secretary, and the toast which has been received so flatteringly by you, demand from me an earnest and emphatic expression of thanks for the distinguished honor conferred. Under no circumstances could thanks be now withheld, without an appearance of disrespect to you, and without great violence to my own sense of propriety; but I should limit my remarks to the simple expression of gratitude, were it not that my name has been connected with the honors intended for the Grand Lodge of Pennsylvania, whose livery I wear, and of whose number I am proud to be reckoned, though not insensible of the honor alluded to by the Brother whose eloquence has called me up, that of being not only a native of your State, but a child of a Lodge in Boston, most numerous represented in this convocation. In my own name, for myself and for the R. W. Grand Lodge of Pennsylvania, I return you thanks for the honor conferred upon that distinguished body and upon me, its humble Past Grand Master.

I have deeply enjoyed, M. W. sir, the ceremonies and services of this day. I have seen and shared in a most gratifying display of the number and character of our Order, and I have sat in the shadow of yonder towering column and listened to the vocal praise and lofty eloquence that have gone up from the Brethren, and their accredited organs. Rarely has any outward display of the Craft furnished me with such unmixed gratification. I have felt the honor of being of your number, in the dignity which companionship in such labors conferred; but high as was my sense of all of the ceremonies of the day, your instructive remarks, Most Worshipful Brother, have greatly enhanced my conception of the dignity of the occasion, and the growing consequence of our Order. You have told us, and told us most truly, that the term "Grand Master," as applied to Solomon and his great coadjutors, only denoted their character as presiding officers of a single Lodge, and not their *office* as holding jurisdiction over many Lodges. Struck with that truth, I call up the long line of Brethren that counter-marched with us to day, and count the number of those who use the square and wield the gavel, and I look around now and see them compactly assembled, yet many Masters of independent Lodges distinguishable among them—all doing worship to you as the Grand Master of them all—and I am constrained to confess the dignity of the man and the time, and truthfully and reverently to exclaim—"Behold a greater than Solomon is here!"

Reference, marked and distinct, has been made to the persecutions which our Order sustained during the antimasonic excitement; and the jurisdiction of the Grand Lodge of Pennsylvania and myself were mentioned. So much time has passed since that memorable period, that I have, like many of my Brethren, forgotten much of the wrong doing, and *forgiven* nearly all. Still it is right to look back upon such events—when the rights of man were violated in the persons of Freemasons, when those rights were boldly asserted and manfully sustained by the persecuted Craft.

I had the honor, Most Worshipful, to be among those who obeyed an imperious mandate of the Legislature of Pennsylvania, in January, 1835, and proceeded to the seat of government, summoned there to give testimony "concerning the evils of Freemasonry"—that is, to answer questions artfully contrived to reveal the secrets of our Order. And we were brought before a committee of the lower house that had all inquisitorial powers. I, being the Grand High Priest of the Grand Chapter at the time, had the honor to be called first before the inquisition. That presented to me an oath which I was required to take. Though unapprised of the mode of proceeding, and uninformed of the exact nature of the questions to be propounded, I nevertheless knew that if I took that oath, I must answer

every question, however impertinent. I therefore refused to swear, but presented to the committee a protest against the proceedings of the Legislature and the committee. This course was pursued by all of the Masons present, and we were soon after attached as recusants and held as prisoners. In this character, we were brought before the Legislature of the State, (I allude particularly to the lower branch,) where all were subjected to the insults of ignorant and illiberal men, who had found their way into the body, as members, upon the same excitement which brought us there as prisoners. In the circle of the accused, sitting in front of the presiding officer and under the special charge of the Sergeant at Arms, was the ex-Governor of the Commonwealth,—only one month before, clothed with executive power; there was George M. Dallas, the present Vice President of the United States, and there were others, who, though of less political distinction, were loved and respected by all who knew them. The motion to cast us into prison was sustained by the ignorance of some and designing arts of others, but was finally ^{carried} by a small majority. I would have my Brethren here understand, that we did not fail to assert our rights as men and citizens, and to throw ourselves for protection upon the bill of rights of the excellent Constitution of Pennsylvania; and while we felt the utmost contempt for the ignorance of some, and indignation for the wickedness of others, that were abusing their power and their knowledge, we never for a moment forgot the respect due to the *representatives* of the people,—we remembered that respect, and paid it, for the sake of those *represented*, of whom we, the prisoners, were a part. The house of representatives of Pennsylvania, that had been entrapped into a wicked act, was compelled to confess its errors and let us go. It was a triumph of right, a victory gained for the rights of man—a victory, felt by the Masons, but never exulted in—they thought more of the disgrace which the act brought upon the Commonwealth, than of the injury done to them through their numbers—the Lodge had honors for those, who, in the dark hour of adversity, had stood forth at personal risk confessors of her cause, but had no exultation over the constituted authorities of the Commonwealth.

While I speak thus plainly, sir, of the persecution—let me not here in the midst of those who do not know the people of Pennsylvania, be supposed to assert that they are prone to tolerate persecution of any kind. Sir, they saw the evils of that act, and they punished the aggression—punished it where freemen should ever settle political grievances—punished it, sir, at the ballot box,—the next election scattered all of antimasonic power that was submitted to the decision of the people; and truth—not Masonry alone—truth and the rights of the people, were nobly vindicated.

I cannot take my seat without a renewed expression of my gratification

at the exhibition this day. The presentation of numbers, I expected—the exhibition of splendor in the paraphernalia and banners of the various Orders, were to be looked for among such Masons as these, and the occasion was one to call up to action all of the zeal and strength of the young and stout-hearted of our Craft. I have been more than satisfied with this; but, sir, I confess, that when I was approaching the place of preparation to day, I was preparing an excuse for myself for bringing such years into such a joyous assembly, and I was anxious to see who it was that would keep me in countenance—who had, thirtytwo years ago, enrolled himself of the Craft and had since sustained the labors and borne the honors which it had to bestow. Most agreeably was I disappointed—most pleasingly were my inquiries answered. The venerable patriarch of the Craft, (M. W. Brother Soley,) was an elder when I was born into your Order,—the venerable and Rev. Grand Chaplain, (Rev. Asa Eaton, D. D.), is here to sustain the dignity of his place; and all around I see those, who, without expectation of office, come yet, as I come, to renew a pleasure in the association, and to receive honor from the confession of the principles of the Order.

My elder Brethren—the sight is too gratifying to be allowed to pass without notice. You and I have ceased to be useful in the labors of the Order,—the younger, whom we receive into the Craft, have come to take our places. As the young bud of autumn presses the decayed summer leaf from the branch, so they have shoved us from our pedestals; but, as the leaf in falling enriches the roots of the tree upon which it was sustained, so we, my respected and venerable Brother Past Grand Officers,—so we, my beloved elder Brethren, will seek to make even our decay profitable to the Order which has honored us with station, and try by our continued presence to impart something to its honor, to promote the good of man and the happiness of the Brethren.

Most Worshipful Sir and Brethren—I have already trespassed too long on your patience, and cannot consent to allow even your kind cheers and encouraging applause to lead me into a more tedious harangue. I thank you renewedly for the honor you have done me—but especially for the regard that has been paid to the Grand Lodge of Pennsylvania; and, as I trust, this is only the beginning of those social meetings which are to make us better known to each other, so I hope that ere long I shall have the pleasure to bid many of you now here, welcome to the hospitality and association of Philadelphia; where an occasion is at hand which will, I trust, be used to bring together numbers of our Craft. Assemblies of this kind will serve to increase our knowledge of each other—will augment the affections of Masons for the Craft, and while they will thus increase the means of good which we already exercise, Masonry will continue to

be, as it ever has been, a source of benefit to the community in which it abounds—for our political institutions must derive strength and permanency from the communion of the people of various portions of the States, and man will learn from us that he has within himself the means of social enjoyment and political rule.

LAYING THE CORNER STONE OF KING CHAPEL, BRUNSWICK, MAINE.

BR. MOORE :—I send you for publication in your Magazine, an account of the doings at Brunswick, Maine, on the occasion of laying the Corner Stone of the new Chapel.

There are seasons and festivals to which the memories of all good Masons return with more than ordinary sentiments of heartfelt thanks to the good Providence of God, for the protection and favor extended to our beloved Masonic Institution. And this emotion of gratitude and pious recognition of God's goodness, was never, perhaps, more worthily indulged than on the occasion of laying the Corner Stone of King Chapel, on the classic grounds of Brunswick College, on the 16th ult.

The government of that Literary Institution, being desirous of celebrating that event with the accustomed ceremonies which for ages have marked similar events, requested the Grand Master of Masons in the State of Maine to perform that duty, and to take such measures as he might deem suitable to the occasion. As a very limited time was allowed for preparing for the ceremony, the invitations came at such short notice that the members of the Masonic Institution were not able to assemble in such numbers as would otherwise have appeared, to participate in the joyous occasion. As it was, however, a goodly array of the faithful and the true assembled in the lovely village of Brunswick, to aid the Grand Master in his doings. The 16th of July, 1845, will long be remembered, by all who were present, as a day of most grateful association, from the unclouded sky, the beautiful village, the kind hospitality of the Brethren, and the successful ceremonies which made it truly a season of Masonic and social festivity.

The different divisions of Masons—the Knights Templars, in escort, with their sable dresses; the Royal Arch Masons, in scarlet; the Master Masons, in blue; the Grand Lodge, in purple—gave a fine variety to the procession. A portion of the Boston Brigade Band, the Brunswick Brass Band, and the Portland Brass Band, discoursed most excellent music, being attached to the different divisions, and threw a charm over the whole scene. Never, since the baleful and malignant influence of antimasonry passed over Maine, has so large a number of the faithful been assembled in the State.

Br. Gerrish, of the Portland Advertiser, having well prepared an elaborate and particular account of the doings of the day for his paper, nearly the entire article is here copied :

The new Chapel will be built of granite, from the rich quarries within the town of Brunswick itself. The material is not hewn, but the split surface is uncom-

monly even, and accords agreeably with the whole architectural design. The style is one of the most imposing forms of the Romanesque, selected by the judicious taste and skill of Mr. Upjohn, the eminent architect of New York city.

We have already mentioned that the Chapel will bear the name of the Hon. WILLIAM KING, in token of his recent valuable donation to the College.

Through the aid of friends who were present, and from our own recollections, we are enabled to present the following sketch of the proceedings.

The Masonic bodies present on the occasion were :

Detachments of the Boston Encampment and of the Maine Encampment of Knights Templars.

The Grand Lodge of Maine.

The Mount Vernon Chapter of Portland.

The New Jerusalem Chapter of Bath.

The Portland Lodge of Portland.

The Solar Lodge of Bath.

The Freeport Lodge of Freeport.

The Ancient Landmark Lodge of Portland.

The United Lodge of Brunswick.

The several Fraternities and Orders appeared in their appropriate regalia, with the customary banners and emblems. The imposing military costume of the Knights Templars called to mind the military character of their Order, and indicated their position as an escort guard of honor in the services of the day.

At the appointed hour, the Grand Lodge assembled at Mason's Hall—the Knights Templars at the Odd Fellows' Hall—the Chapters and the several subordinate Lodges, with visiting members from various parts of the State, at other places indicated. At half-past 2, P. M. a deputation from the Grand Lodge, under the direction of the Grand Marshal, proceeded to invite the Encampments, Chapters and Lodges to unite with that body in the service of laying the Corner Stone of the Chapel. The Encampments then repaired to the Grand Lodge, where the Knights Templars received a fraternal welcome from the State Institution. This was responded to by the M. E. Grand Commander of the Boston Encampment, who tendered to the Grand Lodge the services of the Encampments to perform escort duty on the occasion, and the procession was then formed, under their direction, according to ancient usage.

The number of Masons present was much larger than has been witnessed on any occasion, in this State, for many years. On arriving at the western entrance of the College grounds, the Masonic procession passed, with appropriate salutes, through the opened ranks of the Knights, and under an arch of evergreens to Massachusetts Hall, where they were joined by another procession composed of the authorities of the College, and the graduates and students. Three bands of Music enlivened the march. After making a circuit through the College grounds, the procession arrived at the west front of the new chapel. At the northwest angle a raised platform was occupied by the officers of the College, the Grand Lodge, and the Knights Templars, while the other Masonic bodies, the students and a great concourse of spectators thronged the open spaces and the scaffoldings of the building.

The whole combination of services and ceremonies which followed, had the effect to exhibit, much more impressively and skilfully, than can be shown by any written account, the harmony of the great ideas of Religion, Learning and Art. The historic dignity of the Order of Masons, as presiding over the architectural development of many generations, illustrated the literary purposes and objects of the edifice, while above all, there was a distinct and necessary recognition of its highest use, as a religious structure for Christian worship.

The President of the College, the Rev. LEONARD WOODS, Jr., who wore the scholastic costume, read the Psalm *Lactatus sum* ; "I was glad when they said unto me ;" after which, he addressed the assembled multitude as follows :—

"It has pleased God, from whom all good counsels and all just works proceed, to commit to our hands the erection of a College Chapel, to be employed for his

daily worship by the teachers and students of many coming generations. This work, so long desired, has been now, at length, auspiciously commenced. Through the good Providence of God, defending our rights, and by the distinguished liberality of the venerable Father and first Governor of this State, the means for its erection have been provided. Approved plans have been obtained from an eminent architect. Far and near, skilful workmen have been sought and employed. From our own quarries and forests the materials have been gathered. The foundation has been deeply and firmly laid. And now, that all things may be rightly done, and nothing omitted which custom requires, we have assembled here, to signalize, as far as in us lies, the laying of the Corner Stone, by pomps and processions, by ancient rites and ceremonies, by hymns and prayers, and by fitting words of counsel and encouragement.

"And since in all our doings, it is our bounden duty to acknowledge God, let us first of all devoutly supplicate Him, to direct us by His guidance and assist us by His help, so that what is done by us at this time may be acceptable in His sight."

At the request of the President, prayer was offered by the Rev. WILLIAM T. DWIGHT, of Portland.

The President now announced the contemplated ceremonies by the Masonic Fraternity, observing, in substance—

"That in the old world, for many centuries of the Christian era, all the great edifices, civil and ecclesiastical, and especially the great Gothic Cathedrals, have been devised and erected, from base to spire, by the ancient Fraternity of Freemasons; and that in our own times and country, the Corner Stones of all our great national monuments, from the Capitol at Washington downwards, had been laid by their hands; and that in compliance with this long established custom, and out of regard to the wishes of some of our patrons and friends, an invitation had been extended to the Grand Lodge in this State to lay the Corner Stone of King Chapel; that this invitation had been promptly and courteously accepted by the Grand Lodge, and that we were happy on this occasion to commit this work, as we then did, to the hands of those to whom of right and custom it belonged."

The Grand Master, JOHN T. PAINE, directed the several proceedings, assisted by the Hon. ROBERT P. DUNLAP.

The Grand Marshal, JONATHAN SMITH, by order of the Grand Master, made Proclamation, that "the Corner Stone of King Chapel will now be laid in *ample form*, by the M. W. G. Lodge of Maine."

The Grand Secretary, JOSIAH W. MITCHELL, read the Resolutions of the G. Lodge accepting the invitation of the authorities of the College to perform this service.

Hon. ROBERT P. DUNLAP addressed the Grand Master and members of the Grand Lodge, remarking (as reported by the Argus) "that the Grand Lodge, having been politely called upon to render the appropriate service of laying the Corner Stone, with great pleasure responded to that honorable call. He spoke of the connection of the College and Chapel in elevating true Education, and perpetuating the blessings designed to be promoted by this honored seat of learning. There was an appropriateness, too, in this Masonic work, as the ability to complete the edifice had been happily consummated, by the munificence of the First Grand Master of the Grand Lodge of Maine, WILLIAM KING.

He alluded to the smiles of Providence, under which they met, and after other remarks, concluded by saying that the Grand Lodge would now proceed to perform the service.

The Grand Treasurer, H. H. BOODY, by order of the Grand Master, read the Inscription on the Silver Plate provided by the Grand Lodge, together with a catalogue of the articles, to be deposited beneath the Corner Stone, as follows:—The Holy Scriptures, the Triennial and Annual Catalogues of the College, with the College Laws, and Catalogues of the Peucinian and Athenæan Societies.

By request of the Grand Master, Professor Packard read the inscription on the Silver Plate provided by the college. The inscription was in Latin. It designa

ted the objects of the edifice, and the munificence of the donor, whose name it will bear, together with the date of the year of the creation, the names of the Governors of Maine and Massachusetts, the names of the President, the Trustees and Professors of the College, the names of the Architect, and of the principal Constructors. The reference to the government of Massachusetts was most appropriate, as the College was founded by that State, and has been greatly enriched by her beneficence.

The Corner Stone on the northwest angle had been previously prepared for deposit in its bed. The plates and muniments were enclosed in a metallic box, and deposited in a cavity beneath the Stone. In the presence of the Grand Master, the principal operative Mason, Barney Megquier, applied the trowel and mortar, and the stone was elevated to its place. The working tools were then presented to the Grand Master, who after applying the square, level and plumb to the Stone, pronounced it well formed, true and trusty, and said—"May the Grand Architect of the Universe grant a blessing on this Foundation Stone, and enable us to finish this and all our work with skill and success—Glory to God in the highest," to which the Brethren responded, "As it was in the beginning, is now, and ever shall be, Amen. So mote it be. Amen."

Solemn music by the Portland Band succeeded.

Upon the table, before the Grand Master, had been placed the open Bible and two chalices of silver and one of gold. These cups were then presented to the Grand Master by the appropriate officers of the Lodge, and the Deputy Grand Master, ABNER B. THOMPSON, then poured out Wheat from the golden vessel upon the Stone, pronouncing the words—"The Corn of Nourishment." The Senior Grand Warden, ALEXANDER H. PUTNEY, poured Wine from one of the silver cups, with the words—"The Wine of Refreshment." The Junior Grand Warden, JOHN C. HUMPHREYS, poured Oil from the remaining cup, exclaiming—"The Oil of Joy." The Grand Master repeating, "Corn, Wine, and Oil, emblematical of Health, Plenty, and Peace—and may the all-bounteous Author of Nature bless the inhabitants of this place, with all the comforts of life—assist in the erection and completion of this Building, protect the workmen against any accident, and long preserve this structure from decay, and grant us all, in needed supply, the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy—So mote it be."—He then struck the Stone three times, with the mallet, and the Brethren gave the Honors of Masonry.

The Grand Master delivered to the master of the operative masons, the appropriate architectural implements, the square, the plumb and the level, and committed to his charge, the completion of the work.

The following Hymn was then sung by the Masonic bodies and the assembled multitude,

GREAT ARCHITECT of earth and heaven,
By time nor space confined;
Enlarge our love to comprehend,
Our BRETHREN, all mankind.

Where'er we are, what e'er we do;
Thy presence let us own!
Thine EYE, all-seeing, marks our deeds;
To Thee all thoughts are known.

While nature's works and science
We labor to reveal,
O! be our duty done to Thee,
With fervency and zeal.

With FAITH our guide, and humble HOPE,
Warm CHARITY and LOVE,
May all at last be made to share
Thy perfect LIGHT above.

The Grand Chaplain, CYRUS CUMMINGS, offered prayer according to the Masonic ritual, and the proclamation by the Grand Marshal that "the Corner Stone of King's Chapel had been laid in *ample form*" concluded the Masonic service.

The following is the inscription on the Plate deposited. "A. L. 5845. July 16. This is laid by the M. W. Grand Lodge of Free and Accepted Masons of the State of Maine. M. W. John T. Paine, G. Master, R. W. Alex. H. Putney, G. Senior Warden, R. W. John C. Humphrey, G. Junior Warden."

President Woods then read a letter from the Hon. WILLIAM KING, addressed to the authorities of the College, of which a copy follows:—

To the President and Trustees of Bowdoin College.

GENTLEMEN:—Having understood that the sum appropriated by the Boards for the new College Chapel, is not sufficient to finish it, and being desirous that this noble work should not be unnecessarily delayed for want of means, I herewith enclose to you, for this object, my security for the sum of *six thousand dollars*.

The interest I feel in the cause of education in general, and particularly in the welfare of Bowdoin College, having been connected with its affairs for more than forty years, leads me to embrace the present occasion to congratulate you, Gentlemen, upon the present good condition of the College, and its animating prospects. Much has already been done by it, to qualify our young men for the different departments of the public service; and there is reason to hope, that with the higher advantages it will possess, when the improvements now in progress, are completed, still more will be accomplished by it for the best interests of the State.

With respect and esteem, your friend,

WILLIAM KING.

Bath, July 15, 1845.

A response of three cheers from the friendly crowd greeted the announcement of this munificence.

An address of great interest to the patrons and friends of the College was then pronounced by Hon. CHARLES S. DAVIS, of Portland, of which we have spoken briefly. Hoping that it may be published at length, for the gratification of the friends of learning, we add for the present, the remarks of the Argus on its general topics:

"It occupied nearly an hour, and was pertinent and eloquent. A portion of it was devoted to the architecture of the new edifice, and other styles. The early history of the College, its former President, its present brightening prospects after its hours of gloom—the dying words of President Appleton, that "God had blessed the College, and that God would bless the College"—the simple structure of the old Chapel—the Alumni of Bowdoin that had gone out from those sacred groves, and left their impress upon the world—these and other interesting topics were tastefully commented upon. Mr. King was also personally addressed, for a few minutes, and his name coupled with Bowdoin, as one of the benefactors of the College, who would never be forgotten."

Prayer by Rev. Dr. Tappan of Augusta, closed the services.

It was impossible to mistake the gratifying fact, that this conspicuous event in the annals of the College, had a most happy tendency to awaken a new and enlarged interest in its welfare. A conclusive testimony was given of the ability of the institution to go forward in auspicious advancement of its great ends. The occasion renewed the grateful recollection of the early benefactor of the College—the Hon. JAMES BOWDOIN—by whose munificence in addition to his original gifts, the College had now obtained a valuable residuary fund, a part of which is thus devoted to a structure, which will be a public ornament, and will commemorate also the generosity of a new and liberal benefactor. Evidence was apparent too on every hand, of the resolute spirit in which the present authorities of the College are applying the resources of the Institution to the best advancement of a literary and Christian cultivation. No one individual has borne

a more honored or responsible part in the present undertaking than the excellent President of the College. The acquisition of the Bowdoin residuary legacy, and the erection of the new Chapel, will most honorably illustrate the administration of President Woods.

On retiring from the College grounds, the Masonic bodies were attended by a spirited procession of students, who bade their guests farewell with hearty cheers—a peal of three times three.

That was indeed a day not soon to be forgotten. Too short for the pleasure it gave; too sad in the regrets that it brought, that the delights of the hour can never, never return! A tribute of grateful recollection is all that can now be added.

THE BRUNSWICK CORNER STONE FESTIVAL.

SEE, round the halls where Science rears her fane,
In every shady grove, and sunny plain,
Assembled numbers trace their joyous way
To join the honors of the festive day.
There grave Philosophy, in sober mien,
And hoary age, and reverend men are seen;
There manhood comes, its high resolves to trace,
And youth, with buoyant hope and joyous face;
There timid innocence walks silent by,
And radiant beauty charms admiring eye!

Hark! startling music is upon the air,
Dear to the brave, and grateful to the fair!
In measured step, and gorgeous, long array,
Onward they come, along their even way.
Broad on the sun-beams float their pennons bright,
And sable plumes attract the gazer's sight,
And glittering swords of Malta's holy land,
And that true cross that guides a Christian band—
Marked the grave pageant that so truly told
Of pilgrim sufferings known in days of old,
Of their defenders and protectors too—
The Templar Knights, the valiant and the true.

A lovely village, in its verdant grace,
Where quiet joys life's happiest hours might trace,
Was seen in beauty on a summer day,
Hope on each face, and every care away.
A glorious, cloudless sun, in rays of gold,
Of dazzling lustre, peerless and untold,
Gave to the scene new forms and beauteous hues,
Their charms to tell, and happiness diffuse.
In graceful majesty, and welcome view,
Broad Androskoggin poured its waters too,
And still untiring, murmured on the air
Its soothing music 'mid the scene so fair!
The silent groves and academic shades,
Whose sacred paths no hostile foot invades,
Return the echoed voice where Learning dwells—
Where gentle Brunswick whispered pleasure tells!

Assembled now around the Corner Stone,
A holy prayer is breathed to God alone,
For Heaven's own blessing on the kind design,
Each act to hallow, and each thought refine,
To rear a temple to His holy name,
Approved by learning, and advanced to fame.

By Level, Plumb and Square the stone to try,
With steady hand, and calm, benignant eye,
The sage Grand Master gave assurance forth,
From east to west, to distant south and north,
"Tis well-formed, true and trusty." Then arise
Responsive voices on the echoing skies;
"Forever here the holiest prayers ascend—
Forever learning and religion's friend."

Not soon along that classic ground will be
Such gorgeous sight, and goodly company,
For there the grave, the gay, the old, the young,
With thought and feeling ne'er by poet sung,
Looked with approval on the passing scene,
The earth in gay attire, the heavens serene.

Fair, quiet, lovely Brunswick! Long be known
For generous deeds the wise and good shall own;
Long may thy temple-spires in beauty stand,
To bless the world—the pride of our fair land!
Long be the classic ground, by Heaven's decree,
Marked by the good, and honor'd by the free!
As future days and future years shall fade,
Thy brilliant sunshine and thy grateful shade
Shall still live on in memory's faithful ties,
As gems of beauty in our Northern skies!

With fraternal regards, yours truly,

THOMAS POWER.

Boston, Aug. 8, 1846.

ERECTION AND DEDICATION OF THE FIRST KNIGHT TEMPLARS' CHURCH IN ENGLAND.

IN A. D. 1185, being in the thirtyfirst year of the reign of Henry the 2d of England, "Heraclius, Patriarch of Jerusalem, came to King Henry, desiring of him aid against the Turks, but the king, because of the cruelty of his sons, was counselled not to leave his dominions in hazard and go so far off: wherefore he promised the patriarch fifty thousand marks of silver.

"This patriarch dedicated the Church of the new temple, then first builded in the west part of London, by the Knights Templars in England: he also dedicated the Priory of St. John of Jerusalem, at Smithfield."—*Stow's Annals of England*, p. 223. *Dorobernensis Gervasius*.

HISTORY OF INITIATION.

COMPRISING A BRIEF ACCOUNT OF THE RITES AND CEREMONIES, DOCTRINES
AND DISCIPLINE, OF ALL THE
SECRET AND MYSTERIOUS INSTITUTIONS
OF
THE ANCIENT WORLD.

NUMBER X.

VARIETIES IN THE SYSTEMS OF PYTHAGORAS AND PLATO.

PYTHAGORAS received the rudiments of that knowledge which afterwards elevated him to his distinguished rank, from Anaximander the Milesian. His first initiation took place at Sidon; and he was so impressed with the idea that something more was intended to be conveyed by this solemnity than the priests were able or willing to explain, that he resolved to devote his life to the discovery. He travelled over the world for knowledge, and was initiated into the mysteries of all nations, that by analyzing the peculiarities of each System, he might discover the source of truth. Hence his improved mysteries were the most perfect approximation to the original science which could be accomplished by an idolatrous philosopher bereft of the aid of revelation. Some parts of his scheme would have been unaccountable, but from the fact of his Jewish initiation, and instruction in sacred things by Ezekiel the prophet.*

He enjoined upon his candidates a probation of five years abstinence and silence; for he esteemed the latter virtue as an unobjectionable proof of wisdom. This extended trial, called a quinquennial silence, was intended to abstract their minds from sensible things, that they might be enabled to reflect on the nature of the deity with a pure and undivided attention.† This probation embraced many important particulars. The candidate was rejected if found passionate or intemperate, contentious or ambitious of worldly honors or distinctions. Pythagoras made particular inquiry as to the kind of society in which the aspirant had passed his time; he tried his fortitude and constancy by the infliction of bodily wounds with an iron instrument heated red hot, or with the point of a sword, or other sharp weapon.‡ And if he endured these torments without shrinking, and proved in

* "Nazartus the Assyrian, one of Pythagoras' masters, was by some supposed to be the prophet Ezekiel; which opinion Clemens, (Strom. 1.) oppugns; nevertheless, as Mr. Selden observes, the most accurate chronology teacheth that Ezekiel and Pythagoras flourished together, betwixt the 50th and 52nd Olympiad; and therefore the account hinders not but this Nazartus might be Ezekiel." (Stanley. Life of Pyth. p. 7.)

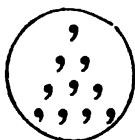
†Clem. Alex. Strom. 5. This probationary silence differed essentially from that which was denominated *παντελής ἐχσυνθσία*, which implied that the initiated were bound to conceal from all the world the secrets of the institution. The former was peculiar to the *exotericks*, the latter to the *esotericks*. The probation of five years was sometimes partly remitted to those who by their age and well known prudence were supposed to possess the requisite qualifications. With these, two years were deemed a sufficient trial.

‡Notwithstanding this rigid probation, Pythagoras had no sooner established his system at Crotona, than in a very short time he had six hundred candidates for initiation. (Jambl. c. 6.) And "soon all Italy was filled with his disciples; and though before obscure, it was afterwards, in compliment to Pythagoras, denominated Magna Græcia." (Ibid. c. 29.)

other respects worthy of admission, he was allowed to receive the first Degree conformably to the system of Grecian initiation;* and as an exoterick, was ranked among the *Acousmatici*. After the lapse of another considerable space of time, they were admitted to the second Degree, and were termed *Mathematici*; and afterwards, on receiving the third Degree, they were clothed in white garments as emblematical of purity; were entitled to all the privileges of esotericks, and admitted within the screen, or into the Sanctum Sanctorum of the philosopher, and from henceforth received the appellation of *Pythagoreans*, as having had perfect initiation into the mysteries of Pythagoras, and fully instructed in the abstruse principles of his philosophy.†

In his Lectures, Pythagoras defined his system, the true method of obtaining a knowledge of divine and human laws, by meditation on death, by purifying the soul of its imperfections, and by the discovery of truth, and the practice of virtue; thus imitating the perfections of God, as far as is possible in a human being. He taught the Mathematics as a medium whereby to prove the existence of God from the results of reason and observation, and to convey happiness to man. *Grammar*, *Rhetoric*, and *Logic* were taught to cultivate and improve the human reason; and *Arithmetic*, because he conceived that the ultimate benefit of man consisted in the science of numbers. He thought the Creation of the world was effected by the harmony of numbers, and that they existed in the regions of the blessed before the world began. *Odd numbers* he assigned to the celestial gods, and hence all sacrifices to those beings ought to be in odd numbers. *Even num-*

*The Oath propounded to the aspirant was made on the number Four or Tetractys, which was expressed by ten commas or Jods, (supposing it to be derived from the Tetragrammaton of the Jews,) disposed in form of a triangle, each side containing four; as follows:



Monad, Fire, or the active principle.

Duad, the passive principle.

Triad, the world proceeding from their union.

Quaternary; the liberal Sciences.

This triangle, some authors suppose, bore a reference to the tri-une God, whence it was termed Trigonon mysticum. (Jennings, *Jewish Ant.* b. i. c. 12.) Jamblichus gives us the words of this Oath. (*De vit. Pyth.* c. 29.) *Ὁν μα τον ἀμυτσην*, &c. By the Great Tetractys, or name Jao, who hath communicated the fountain of eternity to our souls, &c.

† "Pythagoras went to Phlius, and made a great display of his learning before Leo the prince of the Phliasiens. The prince, charmed with his discourse, asked him what art he professed? He answered that he knew no art, but was a *Philosopher*. Leo, surprised at this new name, asked, what are *Philosophers* and wherein do they differ from others? Pythagoras answered, that human life is like the Olympic Games, some attend for glory, some for profit, and some to observe curiously what is there performed. These despise both glory and profit, and employ themselves studiously to enquire into the causes of all things. These are inquirers after Wisdom, or Philosophers." (*Cicero Tuscul. quæst.* 5.) Valerius Maximus relates also, that when Pythagoras founded his school, he was asked what was the name of his System? and answered, I am not *Sophos*, wise; but *Philo-sophos*, a lover of wisdom; and my followers shall be called Philosophers.

bers were for the infernal deities. *Geometry, Music, and Astronomy* were inculcated, because he conceived that man is indebted to these sciences for a knowledge of what is really good and useful. He accounted his system vain if it did not contribute to expel vice, and introduce virtue into the mind; and he taught that the two most excellent things for man, were theoretic and practical virtue, i. e. *to speak the truth; and to render benefits to each other.* The several heads to which he reduced these virtues* were Institution, Silence, Temperance, Fortitude, Prudence, and Justice. He proceeded to inculcate the omnipresence of God, the immortality of the soul, and the necessity of personal holiness to qualify mankind for admission into the society of the gods; and declared his opinion that no man can be accounted happy or miserable till the day of his death; because, in his most exalted moments, he is not able to pry into futurity, or to divine to-day what evils to-morrow may bring upon him.

He taught that man is endowed with eight organs of knowledge to which symbolical instruction might be usefully applied;† and these were, Sense, Phantasy,

*One of the methods which Pythagoras used to enforce on his disciples the practice of moral virtue, was by the use of short and pithy sentences, which were symbolical of some great moral duty. The following is a specimen of this mode of instruction:—*Sit not upon a Phanix*, means, live not without initiation; and be not initiated without contemplation and discipline; for initiation, without previous preparation and subsequent diligence, is but to enjoy a faint shadow of Light, and is worse than total darkness.—*Travelling from home, turn not back, for the furies go back with you.* A greater than Pythagoras hath said, "no man having put his hand to the plough and looking back, is fit for the kingdom of God." (Luke ix. 62.) Pythagoras meant the same thing applied to an inferior purpose. It was an exhortation to his followers to pass honorably through every Degree of his System, that they might attain to perfection.—*Turn away from thyself every edge.*—Use prudence and abstain from ungovernable passion.—*Take off thy right shoe first.* This also denoted Prudence.—*Pass not over the balance,* referred to Justice and Equality.—*Wear not a Ring.* Bind not your soul about with the chain of ignorance as the finger is bound with a ring, but be initiated into Philosophy, which separates the mind from terrestrial considerations, and fits it for the contemplation of high and immortal things.—*Look not in a glass by candle-light.* Beware of that state of twilight which consists in superficial knowledge; for this is worse than absolute ignorance; but search for the true light, that you may be enabled to find out the nature of the Deity, and estimate his infinite perfections.—*Lay not hold of every one readily with the right hand.* Try and prove every one before you admit him into your society as a friend and brother.—*Eat not the heart. Eat not the brain.* Do not rend asunder the social bond, which unites your society, by unnecessary disputes or useless divisions.—*Put not meat in a chamberpot.* Communicate not your mysteries to an idle or foolish person, for such an one will disgrace and betray you. *Sleep not at noon.* Shut not your eyes against the Light of knowledge at a time when its hidden stores are most clearly displayed before you, lest the remainder of your life be passed amidst the uncertain glimmering of twilight, or the shades of midnight darkness; the mists of imperfect information, or the dark clouds of total ignorance. The curious reader who wishes to pursue this subject further, may find all the Symbolical Sentences of Pythagoras in Stanley's *Lives of the Philosophers*, from which celebrated work the above have been extracted.

† The following are some of the Symbols of Pythagoras:—The *equilateral triangle*, a perfect figure, refers to God, the principle and author of all sublimity things; who in his body resembles *Light*, and in his soul *Truth*. He was, and is, and shall be. The *Right angle* or *Square* comprehends the union of the celestial and terrestrial capacities; and was an

Art, Opinion, Prudence, Science, Wisdom, and Mind. He arranged his assemblies due East and West, because he said that motion began in the East or right side of the world, and proceeded towards the West or left side. In a word, though his institution was the most perfect system ever practised amongst idolaters, yet when he endeavored to enter the Holy of Holies, and began to speculate on the knowledge of God and a future state, he was bewildered with childish notions and idle conjectures, instead of enjoying the brilliant beams of divine truth. Plato was deeply versed in all the mysteries of antiquity, which he believed capable of restoring the soul to its primitive purity. He adopted the division of Three Degrees, because *three* was a mystical number, dedicated to the celestial deities. These Degrees were progressive, the ceremonial being in accordance with the Greek mode; and no candidate was admitted to them without an elementary course of study and privation, during which he was subjected to the Pastos, by being placed in *a well* for a specified period, as a medium of regeneration.* The *first* Degree was Mathematical; and embraced Arithmetic, Geometry, Music, and Astronomy; the instruction of the *second* Degree was confined to Physics; and the *third*, in which the brows of the candidate were encircled with a Crown or Tiara, to intimate that he had now received the inestimable gift of superior endowments, and the power of instructing others, was confined to Theology. His doctrines embraced disquisitions on the nature of God, and the creation and ultimate destruction of the world. His opinion of the divine nature was, that it contained three hypostases, which he termed Tagathon—

emblem of Morality and Justice. The *perfect Square* represents the divine mind, as has already been explained of the Tetractys. The *Cube* was a Symbol of the mind of man after a well spent life in acts of piety and devotion; which is thus perfectly prepared by virtue for translation into the society of the celestial gods. *A Point within a Circle*. A symbol of the Universe. Mesouraneo, because the most excellent body ought to have the most excellent place, viz. the Centre. The central fire was esteemed by Pythagoras, the mansion of Jove. The *Dodecahedron* was also a symbol of the universe. The *triple Triangle* formed of five lines returning into itself, was a symbol of Health, and was called Hygeia. The *The Fortyseventh proposition of Euclid* was invented by Pythagoras, and is so extensively useful that it has been adopted in all Lodges since his time, as a significant Symbol of Masonry. It is said by Apollodorus and other authors, that Pythagoras sacrificed a Hecatombe on the discovery of this useful Problem. This however is exceedingly doubtful, because Pythagoras abhorred bloody Sacrifices, and directed his followers to offer nothing but cakes and wine, herbs, flowers, and fruit. The *letter Y*. This symbolical character represented the course of human life. Youth arriving at manhood, sees two ways before him, and deliberates which he shall pursue. If he meet with a guide that directs him to pursue Philosophy, and he procures initiation, his life shall be honorable and his death happy. But if he omits to do this, and takes the left hand path which appears broader and better, it will lead to sloth and luxury; will waste his estate, impair his health, and bring on an old age of infamy and misery. (Porph. vit. Pyth. Stob. Serm. Persius. Sut. iii. v. 56. Stanley. Lives of Philos. &c.)

* "It was in allusion to such rites that Plato," says Faber, (Pag. Idol. vol. iii. p. 188.) "whose philosophy was largely tinged with the doctrines of the Mysteries, was wont to say that *Truth must be sought for at the bottom of a well*. By *truth* he meant the speculations revealed to the initiated, who were henceforth styled Epoptes, or persons who see things truly as they are; and by the *well*, he meant the sacred pit or cavern where the mysteries were so frequently celebrated."

Nous—Psyche, or Goodness, Wisdom, and Spirit, the second of which emanated from the first, and the third from both. But he taught that all good men after death became demons, and were therefore entitled to the homage of divine worship; that the governor of the world had committed all things to their superintendence; and that they were the authorized mediators between the gods and men, and appointed to convey sacrifices and supplications from earth to heaven, and blessings and rewards from heaven to earth. He taught that God created the world, but held, from the deductions of human reason, that as something could not have been formed from nothing, the materials must have descended from some pre-existent state. He believed that the universe was doomed to be ultimately destroyed by fire, in verification of the fable of Phaeton; and preserved in his system a tradition of the first created beings in Paradise; how they conversed with angels in a state of nature and unclothed; how the earth brought forth its fruits spontaneously to provide these favorites of heaven with food; how they spent their time in innocence and unoffending simplicity; and how, at length, *by the suggestions of a serpent*, they fell from their purity, became ashamed of their nakedness, and were cast forth into a world of sorrow, grief and despair.* These traces of truth fully prove the source whence the mysteries in general proceeded, because they bear undoubted marks that at their institution they were commemorative rites pointing to events which actually took place at the commencement of the world.† He taught the history of the deluge, and wrote a book professedly on the subject, which he called *Atlantides*; and he inculcated the metempsychosis, and the important doctrine of man's personal responsibility.

[Concluded.]

* An obscure tradition of this event had been propagated in every nation of the heathen world from the Dispersion; but it had been studiously disguised by fable to keep it secret from the vulgar and uninitiated, until in process of time, the true intent and meaning of the symbols and allegory in which it had been enveloped were almost entirely lost. "Origen thinks that Plato by his converse with the Jews in Egypt, did understand the history of the Fall of Man; which he, after his way, enigmatically describes in his *Symposiacks*. Where he brings in Porus the god of plenty feasting with the rest of the gods; after supper, Penia comes a begging to the door; Porus being drunk with nectar, goes into Jupiter's garden, and there falls asleep. Penia observing it, steals to him, and by this deceit conceives by him. In this fable of Plato, Origen takes notice of what a near resemblance the garden of Jupiter bath to Paradise, Penia to the Serpent which circumvented Adam, and Porus to the man who was deceived by the Serpent. Which he conceives to be the more probable because of Plato his custom to wrap up those excellent things he knew under some fables because of the vulgar; for which he after speaks of his custom in altering and disguising what he had from the Jews, lest he should too much displease the fabulous Greeks, if he should adhere too close to the Jews who were so infamous among them." (Stillington. Orig. Sacr. p. 618.)

† The truth is, that though Plato professed to have received his knowledge from an ancient fable, he had it in reality from the Jews, as Origen has truly testified; (see also Clem. Alex. Strom. 1.) but the facts were unaccompanied by the Key; and therefore he inculcated on his disciples, the unimportant nature of the information, unless some future philosopher should rise up among them, who should be capable of revealing the true interpretation.

CORRESPONDENCE.

CALCUTTA, JAN. 1, 1845.

To the Editor Freemasons' Magazine, Boston.

MY DEAR SIR AND BROTHER:—It will doubtless be as much a source of pleasure to you to hear, as it is to me to be able to communicate the intelligence, that the Grand Lodge of Bengal has, through its gallant officiating Pro. Deputy G. Master, R. W. Lieut. Col. William Burlton, Commissary-General of Bengal, notified me of its readiness to establish a correspondence with the several Grand Lodges of America. This I regard as a measure of some importance to all parties, for of late years the commerce between the eastern and western hemispheres has been and is progressively increasing, which consequently will more frequently bring American and Asiatic Masons into contact than formerly. But, apart from that consideration, I hold that it is a bounden duty of all branches of the same family to have intimate and frequent intercourse with each other, as by that means much beneficial information is gleaned and communicated, that without it would be selfishly confined to one place. How can we call our society universal and only known by rumor, (for all that is not official must frequently be regarded by us as rumor,) its existence in certain parts of the Globe? How can we receive and acknowledge as authentic the certificates of other G. Lodges unless we are officially aware of its being, of its seal, Grand Officers, &c. How can we ever expect to assimilate the work, unless by intercommunication, we know how others work? There is no Grand Lodge proceedings ever published but what a something may be gleaned therefrom? From the youngest to the oldest Grand Lodge—from the most illiterate to the most intelligent Mason, there is ever something to teach and to learn. Masonry is founded on knowledge, and it is the bounden duty of every individual member of the Fraternity to encourage and assist in the diffusion of light. To do this, our intercommunication must be frequent and intimate—the freezing forms of ceremonious worldly etiquette must thaw before the genial glow of fraternal love. Let courtesy ever characterize the intercourse of Freemasons, individually and collectively; let it at the same time be cordial and intellectual.

I am myself more than half inclined to the opinion, that fully to carry out the original and true principles of Masonry—which evidently were the encouragement of the arts and sciences, and diffusion of knowledge amongst its members—the Fraternity should promote the delivery of scientific and literary lectures in their halls, and communicate to each other all discoveries in the arts and sciences—thus combining the useful, ornamental and philanthropic.

My reception by the Fraternity of Bengal was most flattering and cordial. The portals of their Lodges were at once thrown open, and the District Grand Lodge invited and welcomed me to its sessions. In fine, the welcome I received at the hands of the Craft here, was such as Brethren should give a Brother, and such as I am proud to acknowledge.

There is some difference between the work here and in England, which should not be, as both bodies profess to work after the "UNION RITUAL;" and still more between this and the American or ancient work. Every step and every inquiry I have made in Freemasonry since my Masonic mission to England, has but

served to impress more strongly upon my mind the absolute necessity there is for a general and universal revision of the work. That achieved and we might with truth boast of our uniformity and universality. As things now are, the institution bids fair gradually but surely, to degenerate, so far as forms of work and lectures are concerned, into as many systems as there are creeds in religion. Were I possessed of the abilities and Masonic knowledge of yourself, R. W. Brother, I would brace on my armor to the task. This surely my friend, were a labor worthy of the exertion of all your abilities, and I doubt not were you once to raise the standard of "one system all the world over," you would find many range themselves under your banner, and fight the good fight like valiant soldiers, with faith, humanity, courage, constancy and perseverance. Could I but see you and our mutual and very worthy friend and Worshipful Brother and Companion, Dr. CRUCEFIX, of London, the champion of English Freemasonry, engaged side by side in this most holy and important reform, I should deem the cause as safe—the victory as won.

As I have many other letters to write, for I am notifying each of the Grand Lodges in America, of the communication I have received from the District Grand Lodge of Bengal, I must bring this epistle to a close.

Believe me to be, R. W. sir and Brother, ever most faithfully,

GEORGE K. TEULON, K. M.
Representative G. Lodge of Texas.

Pepperell, Mass., June 24, 1845.

SIR KNIGHT MOORE:—I with pleasure inform you of the Masonic celebration in Mount Lebanon Grove, on the heights of Pepperell, this day. A respectable number of Brethren belonging to our Fraternity were present. The most perfect order was observed through the day. After the oration was pronounced, (which was listened to very attentively,) the Brethren partook of such fruits as the hill produced—such as green peas, strawberries, &c.

After our repast was over, the following sentiments were given :

By Br. Col. Jonathan Bancroft, (who belonged to Lafayette's Light Infantry for a number of years,)—*Lafayette*—The twin star of Washington, which shone with distinguished lustre in the western Masonic hemisphere.

By Br. Capt. Joseph Stevons. *Freemasonry*.—Like the rays of the sun, diffuses itself throughout the world.—May we be Masons in deed, as well as by name.

The Fair.—Ever viewed by Freemasons as God's most beauties work.

Mount Lebanon Grove looks splendidly at this season. All appeared to be highly delighted with my noble plan. Yes! There will be one place, if I live, where true Brethren may meet and rest themselves for a season.

Yours fraternally,

LUTHER S. BANCROFT.

[It will be recollected that our Brother the last year celebrated the anniversary of St. John, at the same place, single-handed! We rejoice to perceive that his community is growing.]

MASONIC INTELLIGENCE.

CANADA.

CELEBRATION AT HAMILTON. *The Festival of St. John the Baptist*, was celebrated in Hamilton, (Canada,) by the Brethren of "Barton Lodge," and passed off with more than usual happiness, the recollections of which, we are sure will long remain vivid in the memory of those present. After the impressive ceremony of installing the officers for the ensuing year, the Brethren attended Divine Service in Christ's Church. About 70 of the Brethren, dined together in the evening, at Press's Hotel. The W. M. elect was supported by the P. G. M., Sir A. N. McNab, and the Past Worshipful Master, Br. R. G. Beasley.

The following are the Officers for the ensuing year:—

W. C. Richardson, W. M.; W. M. Shaw, S. W.; C. H. Webster, J. W.; W. D. Hale, S. D.; J. R. Holden, J. D.; Richard Bull, Sec.; H. Beasley, Treas.; S. J. Ryckman, I. G.; J. Morrison, Tyler; Jacob Bastedo and Robt. Scott, Stewards.

We are happy to observe the steady progress this wide-spread and ancient Order is making in usefulness and respectability, in almost every part of the globe, and fervently trust that it will long exist the theatre where ALL may unite to extend the blessings of charity to the widow and the orphan.—*Hamilton Gaz.*

MICHIGAN.

We have a copy of the doings of the Grand Lodge of Michigan, at its annual communication in January, and at a special communication in June. We notice but little in the proceedings of general interest, the business being most of a local character. We are gratified, however, with indications they afford of the growing prosperity of the Order in that State. There are nine Lodges under the jurisdiction, and they all appear to be in a healthy condition.

We notice as an interesting incident, that at the communication in January, an application was presented on behalf of a sojourning Brother,—a soldier of the revolutionary war, ninetyone years of age, for aid to enable him to prosecute his journey from thence to Buffalo. A voluntary subscription was immediately taken up, and the old soldier-Brother was sent on his way rejoicing.

The work of the National Convention was adopted, and recommended to the Lodges.

We have room only for the following extract from the report of the committee on foreign correspondence:—

"Many of the Grand Lodges have opened a universal correspondence not only with the kindred institutions of our country, but with those of Europe and Asia. The benefits which will inevitably result from the intercommunications of this character, are too obvious to need a single argument in proof. Masonry being an order without circumscribed limits, its benefits will be extensive in proportion to the acquaintance cultivated, and the intercourse maintained between the different members and branches of the Fraternity, separated from each other by a widely extended space. How doth the heart of a Brother expand and melt at hearing the voice of kind recognition and fraternal regard from the distant Brother, separated from him by the diameter of the globe. And every thing seems to favor this interchange of kind feelings and kind offices. Our age is characterized by great improvements in the mechanic arts, by which heavy bodies are transported with almost the same velocity with which sounds travel the atmosphere, and intelligence is communicated literally with the speed of lightning. With this augmented speed, the expense of correspondence, instead of being increased, has been greatly diminished; and there is now no station in life

so humble, but has the means of imparting and receiving the warm impulses with which heart responds to heart, although separated by distances which forbid personal intercourse."

MISSISSIPPI.

WE have before us the proceedings of the Grand Lodge of Mississippi, at its annual communication in January last; but have not room the present month for a particular notice of them. We subjoin a few extracts from the address of the Dep. Grand Master, R. W. HARVEY H. WALTER, Esq., acting as G. M.

Brethren of the Grand Lodge of Mississippi:

WE have assembled for the purpose of interchanging our views and opinions in relation to our cherished Institution, and adopting such measures as may promote its welfare and usefulness. In obedience to a custom, originating with the presiding Officers of the several Grand Lodges of our country, I shall endeavor to lay before you such Masonic incidents as may be interesting in their character, and shall submit to your serious consideration such measures as may with propriety demand your attention and action.

Since our last Grand Annual Communication we have had abundant matter both for congratulation and regret,—for congratulation, in the sure and steady increase of our members, and the general prosperity of our Order;—and for regret in the severe loss which this Grand Lodge has sustained in the death of two of its most valued and efficient officers. Our late M. W. Grand Master and R. Rev. Grand Chaplain have been called from their labor of love amongst us, to that refreshment prepared for them in the Grand Lodge of the Universe, where our Supreme Architect and Master forever presides. Their loss would have been to us irreparable, had they not bequeathed to us an invaluable legacy in the example of virtue and piety which the life of both so eminently exhibited. Of the former I may say with truth, that his knowledge of Masonry was such as to make him one of the brightest ornaments of our Order,—while his devoted attachment to its tenets and his daily practice of its precepts had rendered him one of its most exemplary members. As a man, and as a Mason, he ever squared his actions by the teachings of Divine Revelation, and ever consulted that Great Masonic Trestle-Board in all his relations with his fellow-man. I deemed it my duty Brethren, to give to our several Subordinate Lodges, official notice of this severe loss, and by the same instrument which conveyed this information they received intelligence of the death of our late beloved Grand Chaplain. But little, indeed, can be said of the meek and humble minister of our Divine Master, save that he lived the pious and devoted christian, that he was ever the friend of the desolate and oppressed, and that, after a life spent in promoting the true happiness of his kind, he died the triumphant death of the devout and faithful follower of our God. This may seem but an humble eulogy for our late pious and beloved Chaplain, but it is one of truth, and far more honorable to the man and the christian, than all the hollow mockery, which forms the epitaph of the votary of pleasure or ambition. The affectionate and amiable disposition of our Brother, his simple, yet touching eloquence, his unpretending, yet sterling worth, will long live in the memory of his Brethren, who will point to him as one who lived without a vice, and died without an enemy. Our departed Brethren have left to us not only the rich legacy of an exemplary life, but also those upon whom were lavished their tenderest affections as husbands and fathers, and have asked for them, at our hands, a Mason's care, and a Mason's charity. Let us remember Brethren, this sacred trust, and let us act towards them as none but Masons can act, with a liberality which knows no bounds, and a kindness which fetters itself with no restraints. Upon us devolves the sacred duty of administering to them all comfort and consolation, but especially to the afflicted widow and almost helpless family of our late Grand Master, and I feel confident, Brethren, that you must cease to be Masons ere you can forget the claims of friendship and charity.

MASONIC SCHOOLS, AND THE CAPTATION TAX.

The subject of Masonic Schools will claim your serious consideration. The labor which has been expended,—and I regret to add, the feeling exhibited upon this important subject, have resulted in the adoption of what must appear to every reflecting man, a very crude and imperfect system. A careful review of the action of our Grand Lodge upon this subject, for the last six years, has forced me to the conclusion, that it has been of no real benefit, but serious inconvenience and embarrassment to our Institutions. Can we not, Brethren, in a spirit of mutual concession adopt some plan, simple in its details, which will be eminently successful in its practical operation? I sincerely believe that we can, and I doubt not, but the good sense of this body will enable it to adopt some measure that will effectually dispose of this question, which has so long agitated our councils. Our present system provides, that each demitted Mason in this State shall pay annually, to the Grand Lodge a sum equal in value to the annual dues *per capita* of the subordinate Lodge within whose jurisdiction he resides. The fund arising from this source is to be applied exclusively to the purposes of education, and the Grand Lodge may appropriate annually therefrom a sum not exceeding one hundred dollars to any subordinate Lodge which may be unable to educate all the destitute Masonic orphan children within its jurisdiction. No provision has been made (except as to ascertaining the names of demitted Brethren) to collect these *per capita* dues, (as they have been called,) consequently all our action upon this subject has proven a mere dead letter. This system at best, is both complex and imperfect, inasmuch, as it requires this fund to be paid to the Grand Lodge for no other purpose, which I can discover, than that of returning a portion of it to the subordinate Lodge in whose vicinity it had been collected. A more serious and fatal objection to this system may be found in the almost universal refusal of demitted Brethren to pay these dues, and in their serious complaints, that they are deprived of the means of educating the destitute children of their own neighborhood by our appropriation of these dues to the support of schools with which they can have but little or no connection. The apparent justice of these complaints has so affected our subordinate Lodges, that they have withheld from us that hearty and cheerful co-operation so essentially necessary to the very existence of the present system. We may well doubt, Brethren, the wisdom of that legislation which forces upon its constituency the fearful necessity of reconciling the claims of duty with the dictates of justice and the pleadings of inclination. Masons, of all persons, should most carefully avoid this evil. Some remedy for the imperfections of our existing system, has doubtless suggested itself to many of you during the past year, and a full expression of your views upon this subject, would no doubt be highly acceptable to the Fraternity of your State. As I have attempted to expose some of the objections to the present plan, I hope, Brethren, you will consider me neither arrogant or presumptuous in suggesting one, which I sincerely hope will receive your cordial approbation, and which I humbly trust will correct the imperfections of our present system, and prove eminently successful in its practical operations.

That every demitted Brother should pay these *per capita* dues meets my most cordial approbation; but I humbly conceive that *these dues should be paid to the Lodge nearest which he resides, and should be by it appropriated, exclusively to the education of the destitute Masonic orphan children within its jurisdiction.* Each of our subordinate Lodges would thus be enabled to raise annually a sum, varying from one to six hundred dollars, with which it might establish an independent school, or might send each child to the school nearest its residence during the larger portion of each year. The fund which could be realized from this source throughout the State, would amount annually to about twelve thousand dollars, which with other Masonic contributions would educate yearly four hundred destitute children. Every demitted Brother will cheerfully lend his aid to this noble work, when he sees his neighbor and associate, his home Lodge and his intimate Brother, engaged in this holy labor of educating the destitute children of his deceased friend and Brother, and fitting them for the proper discharge of

all those duties which claim the attention of the man and the christian. He will promptly and cheerfully pay these dues, when, under the proposed system, he can daily and immediately witness the gratifying effect of his charity, in rescuing many a destitute and helpless orphan from the dread thralldom of ignorance and vice. The signal success which has already crowned the action of this system, reflects the highest credit upon the Brethren supporting it, whilst it confers upon our Institution the distinguished honor of maintaining the only free schools in our State. Whilst our State government is preparing itself for future action upon this important subject, we are laying the foundation of a system which, in a short time will effect more good in the cause of education than can probably be accomplished for years even with its really munificent school fund. We are not alone, Brethren, in this noble labor of charity. Our Brethren of other States are awakening to effective action, and the elevation of Colleges, seminaries and schools under their active patronage and support, give ample promise, that Masonry is at length accomplishing one of the great ends designed by its illustrious founder. May we not look forward with confidence to the day, when the activity of our Order in this Nation, will annually collect and disburse in this great work, more than half a million of money, and when we shall support the most munificent charity of our country in the yearly education of thousands of the destitute and helpless orphans of the land. We have been too long forgetful of our high destiny,—have too long slept upon our post, whilst our Brethren of the Old World have given wings to their charity;—have erected their asylums for the halt, the lame and the blind,—have conferred the boon of education upon the destitute child of every departed Brother,—and have become the welcome messengers of joy and gladness to the desolate and friendless of our Order. Day is dawning upon us from the *East*, and we too have shaken off our slumbers, and have determined to become the competitors of our Brethren of other lands, in this active labor of love and charity. To you, Brethren, is assigned an humble part in the accomplishment of this great work, and I cheerfully submit the whole question to your calm and serious consideration,—confident that good sense will characterise your deliberations, and success vindicate the wisdom of your conclusions. Let not the seeming publicity of this charity, deter you from prompt and efficient action; for, I know you will agree with me, that there is more of real affection in concealing a parsimonious charity, than in manifesting an utter indifference as to what men may say or think of an open and munificent one.

We notice a sentence in the address of the Dep. Grand Master which, we think, does not accord with the facts as they really exist. He says,—“the work of *four* degrees, as conferred by our transatlantic Brethren, becomes with us the labor of *nine*, by which means a Brother of the *second* degree there, might, without the most strict examination, pass himself as a much *higher* Mason with us.” The *four* degrees alluded to, we suppose to be the *three* symbolic and the R. A. The latter in this country is the *seventh*, not the *ninth* degree. [Vide constitution of the Gen. G. Chap. of the U. S.] The Council degrees are conferred *after*, not *before*, the R. A. If our Brother refers to the *second* degree as conferred in the Grand Lodge of England,—and by his connecting it with the *four* degrees, (being all which are recognized by that Grand Body,) we presume he does,—he has been misinformed. We think we can justify ourselves in saying, that in no one of all the spurious systems ever invented on the continent of Europe, (for we believe we have them all, embracing several hundred degrees,) no attempt has ever been made to change the *order* of conferring the first *three*, or symbolic degrees. *They* have always been permitted to stand by themselves.

Innovations have been made upon them, but we think not to the extent indicated by the language of our Brother. An American Mason will find little or no difficulty in working himself into any regular Lodge in the world, where the English language is spoken; nor need he, in the presence of a M. Mason, be under any apprehensions of receiving or communicating, if he confine himself to the three degrees, any information which he is not at perfect liberty to receive and impart. And this remark will hold in respect to either *one* of the three degrees, so long as the parties confine themselves to *one* degree. An American Mason, in examining an English Brother, will find some things in *addition* to what he was before acquainted with; but he will also find that his English Brother has, with *one* exception, all of the essentials, that he himself possesses.

Obituary.

DEATH OF GEN. JACKSON. This distinguished man died at his residence, near Nashville, Ten. on the 8th of June last, in the 79th year of his age. He was born near Camden, S. C., March 15, 1767. The history of his civil, military and political life, is familiar to every American reader. He was a Mason, ever ready to acknowledge his connexion with the Institution, and to advance its interests. He was a Past Grand Master of the Grand Lodge of Tennessee, having been elected to preside over that body, in Oct. 1822, and again in 1823. During the latter year, he ordered and held a special meeting of the Grand Lodge for the purpose of adopting a uniform mode of work in the several degrees. The session continued one entire week. We refer to this fact as illustrative of his devotion to the Order, and of the fidelity with which he fulfilled his duties as Grand Master. During the period in which he was President of the United States, he on several occasions manifested his respect for the Institution.

At Shepton Mallet, (Eng.) on the 27th April last, at the advanced age of 93 years, Br. EDMUND MCINNIS. He was formerly in the army, and served against the Americans in the war of independence. He was initiated into Masonry in 1777, and advanced to the highest degrees. He had been for *sixty eight years*, an active Mason!

In Bombay, (India) on the 7th May, CURSETJEE MANOCKJEE, Esq. He was the father of the first Parsee Freemason. He was 83 years of age, and one of the leading men of the native community of Bombay.

At Castle Freke, Ross Carbery, in the county of Cork, Ireland, on the 12th May, LORD CARRERY, aged 80. He was Provincial Grand Master for the county of Cork.

In the Parish of Portisham, Eng., Capt. JOSEPH CREW TULLIDGE, R. N. He was a brave officer, served under Capt. Hardy, and navigated the British fleet through the Straits of Messina, when in search of the French, in 1798,—for which he received the thanks of Nelson. He was a member of All Soul's Lodge, Weymouth.

Cuthbert, Georgia, June 29, 1845.

At a special meeting of Washington Lodge No. 19, convened for the purpose of attending the funeral of the late James Buchanan, the following resolutions were unanimously passed.

Resolved, That in the mournful and inscrutable providence of Almighty God, our Heavenly Father, in taking to himself our ever to be lamented Brother JAMES BUCHANAN, Senior Warden of this Lodge, the Masonic Institution, and especially our Lodge, has lost one of its most worthy and amiable members, and highest ornaments:—that in the character of our departed Brother there was united high minded integrity, courteous, amiable and honorable deportment, with kindness of feelings and warmth of friendship that are seldom equalled and never exceeded. All of which formed in him a character worthy of the imitation of his surviving Brethren, the memory of which will ever be cherished by ourselves.

Resolved, That we deeply sympathise with the bereaved wife and children of our departed Brother, and tender them our highest condolence; and that a copy of these resolutions be handed to Mrs. Buchanan as a token of our affection to her lamented husband while living and present, and continued regard for his surviving family.

Resolved, That the members of this Lodge will wear the usual badge of mourning on this occasion thirty days.

Resolved, That a copy of these resolutions be sent to the Columbus papers and to the Freemasons' Monthly Magazine for publication.

From the minutes of the Lodge.

JAMES L. SWEET, *Secretary*.

At Troy, N. Y. on the 4th July, Br. REUBEN PURDY, aged 72 years. A correspondent writes that he was a true, steadfast, consistent and worthy Mason—for nearly 40 years a member of the Apollo Lodge in that city. He was buried in Masonic form, on the Sunday following his decease,—two hundred and fifty of the Craft were in the procession—two hundred as M. Masons, clothed with white aprons and gloves, and an Encampment of fifty Sir Knights, under the command of the General Grand Master Sir ARCHIBALD BULL. Br. A. S. ROUSSEAU, Master of King Solomon's Primitive Lodge, officiated at the grave. The following communication appeared in the Troy Post of the 9th :—

"I yesterday followed to the grave yard, the large Masonic procession, conveying the remains of one of their members to his long home. I am a Scotch Mason, and have seen many processions of the kind, both in Scotland and England; although, in some instances, more numerously attended, yet, I never saw one better conducted. The exercises at the grave were most solemn and impressive:—First,—was that most beautiful of all formularies, the burial service of the Episcopal Church, by the Rector of St. Paul's; which was followed by the Masonic services. Being fortunate enough, in the dense crowd by which the grave was surrounded, to obtain a situation where I could hear distinctly, I listened with much interest to the Address and exhortation of the Worshipful Master of the officiating Lodge. They were peculiarly solemn and appropriate—his allusion to the bereaved family and the close of his address, bidding final adieu to the deceased Brother, were touching and affecting; the performance of the two beautiful pieces of music by an effective choir, added much to the interest of the same.

My principal object, Brother Editor, in writing this brief notice, is to express the high gratification I feel, at seeing so satisfactory an evidence, of the prosperous condition of the Fraternity in this country, and finding it in the hands of highly respectable men, who are fully aware of the true nature and design of the Ancient and Honorable Order. A MEMBER OF THE G. LODGE OF SCOTLAND.

Monday morn. July 7."

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MASONIC CHIT CHAT.

✂ The Grand Chapter of this State holds a quarterly communication at the Masonic Temple, on Tuesday evening, the 9th, and the Grand Lodge on Wednesday evening, the 10th instant.

✂ The different Masonic bodies in the city have resumed their labors for the season, which promises to be an active one.

✂ We conclude in the present number, the series of articles on the ancient mystic institutions. Our original intention was to have extended them to twelve numbers, but having been obliged to break the series in order to make room for the full account of the celebration on Bunker-Hill, given in our last, and finding that we could conveniently close them this month, we have thought it expedient to do so, particularly as we are much pressed for room.

✂ It gives us much pleasure to commend the remarks of the R. W. Br. JOSEPH R. CHANDLER, to the notice of our readers. They were not received until after the Magazine for last month had been put to press, or they would have appeared in their proper connection. They are worthy of the high reputation of their respected author, and will be read with much interest by the Brethren.

✂ The reader will find in our pages this month, an interesting account of the laying of the Corner Stone of King Chapel, at Brunswick, Me., for which, including an original poem, we are indebted to R. W. Br. THOMAS POWER.

✂ Br. EDMUND PARKER will hereafter act as agent for the Magazine in Vicksburg, Miss., instead of Br. Richard Johnson. The subscribers in that place will please to settle their bills with the former.

✂ Br. Mackey's "Lexicon of Freemasonry," may be had at the office of this Magazine. Price \$1.50. The Brethren will find it a useful and interesting work.

✂ A large amount of foreign matter prepared for the present month, is necessarily deferred, as are also the names of the officers of several institutions, which have been a long time on hand, and many of them in type.

✂ Brethren attached to the "Ineffable Degrees" of Masonry, will be gratified to learn that a Grand Lodge of Perfection, and a Grand Council of Princes of Jerusalem, are regularly held in this city; and that a Chapter of Rose Croix, and a Grand Consistory, are about to be opened. The latter by dispensation includes the 32d degree,—the highest conferred in any Masonic body, except the Sup. Grand Council of 33d deg. Any proper information in relation to either of these bodies, will be cheerfully furnished by the editor.

EXPULSION. We are requested to state that *George M. Maxwell*, late of Delphi, Ind. has been expelled by Mt. Olive Lodge, at that place, for unmasonic and immoral conduct, from all the rights and privileges of the Fraternity. Done by order of the G. Lodge of Indiana.

✂ We have a copy of the proceedings of the Grand Lodge of New York, from Sept. 1844, to June, 1845, inclusive, but are reluctantly compelled to defer noticing them until next month. Also, of the Grand Lodge of Maryland.

✂ We acknowledge the receipt of several addresses from our Brethren, and will take an early opportunity to notice them. Our pages at present are crowded to repletion.

✂ We are not able to answer the order of our correspondent at Louisville, Mi., at present. A new edition of the Trestle-Board has been put to press, and will be driven through as rapidly as possible. His order shall then be attended to.

The communication from our correspondent at Fredericton, N. B. shall receive attention next month.

MASONIC TRESTLE-BOARD, FOR THE USE OF LODGES AND BRETHREN.

The Trestle-Board embraces the illustrations of the *three degrees* of ancient Craft Masonry, arranged and adapted to the National System of Work and Lectures, as recommended by the National Masonic Convention.

The work also contains the *ancient ceremonies* usually included in the Past Master's degree, together with a collection of Prayers and appropriate Addresses to candidates (as to a foreigner, clergyman, &c.) on their initiation. A chapter of *Masonic Forms*, for Dispensations, Charters, Proxies, &c., is given. In fine it contains every thing (proper to be written,) necessary for the complete and perfect working of the Lodge. The arrangement differs from that of any similar work, ever before published. It is believed to be more systematic, and direct to the purpose for which it is designed. All extraneous and unnecessary matter has been excluded.

The *Plates* represent the *Floorings* of the three degrees. The arrangement of the Emblems is made to correspond exactly with the *work*, and will be found of essential service in acquiring a knowledge of the ritual. They will in a great measure, supersede the necessity of any other *Flooring* in the Lodge, or they may be used as a substitute where larger cannot be had. They are executed in the best style of copper-plate engraving.

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☐ Orders addressed to the editor of this Magazine, will receive prompt attention.

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☐ Agents of the Magazine are requested to receive orders for the Trestle-Board.

MASONIC MELODIES.

This day published, and for sale by OLIVER DITSON, dealer in Music and Piano Fortes, 115 Washington Street, "MASONIC MELODIES, Adapted to the Ceremonies and Festivals of the Fraternity. By THOMAS POWER, Past Grand Secretary of the Grand Lodge of Massachusetts."

This book has received the approbation and sanction of the Grand Lodge of Massachusetts, and the Boston Encampment of Knights Templars, after having been examined by Committees from both bodies. One part of the vote of the Grand Lodge is as follows: "The interests of the Order will be promoted by the use of the work. These lyrics are of a very high character, both in regard to their excellence as poems, and their superior moral tone."

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Any person inclosing one dollar to the publisher, and paying postage, will receive in return, by mail, two copies in paper covers.

All the Music named in the book can be had of the publisher.
Boston, May 1, 1844.

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